



SEMINAR ON VIJAYANAGAR EMPIRE

ಕಚೇರಿ ಪ್ರತಿ

ಎಂ. ಶ್ರೀ. ಸ್ವಾಮಿ ಸತ್ಯನಾಥ
ಇನ್ನೂ ಸಾಕಷ್ಟು ಸಂಶೋಧನೆ ಮಾಡಿ ಕೇಂದ್ರ,
ಬೆಂಗಳೂರು, ೫ನೇ ಬೀದಿ
ಬೆಂಗಳೂರು - ೫೬೦೦೦೨

Aithihasika Ratna
Saklespur Srikantaya
BIRTH CENTENARY

Oct. 18th & 19th, 1986
Venue: The Mythic Society,
Nrupatunga Road,
Bangalore 560 002



B. M. Sri. Memorial Foundation
(Kannada Literary and Research Service Centre)
54, III Cross, Gavipuram Extension, Bangalore 560 019.

ಬಿ. ಎಂ. ಶ್ರೀ. ಸ್ವಾರಕ ಪ್ರತಿಷ್ಠಾನ
ಕನ್ನಡ ವಾಹಿನಿ ಸಂಶೋಧನಾ ಮಹಾ ಕೇಂದ್ರ
೫೪, ಅರವಿಂದ, ೩ನೆಯ ಬೀದಿ
ಬೆಂಗಳೂರು - ೫೬೦೦೧೯

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ಮೆಂಗಳೂರು - ೫೭೦೦೧೫



Aithihasika Ratna

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BIRTH CENTENARY**

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SEMINAR ON VIJAYANAGARA EMPIRE

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Seminar on Vijayanagara Empire
Celebration Committee

1986

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Bangalore 560 019

PRICE RUPEES TEN (10/-)

Editors:

Prof. M.V. Seetharamiah,
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Electronic typesetting by M/s Business & Industrial Services, Gandhinagar,
Bangalore 560 009 and Off-set printing by M/s Sreematha Enterprises, J.C. Road,
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B.M. SRI MEMORIAL FOUNDATION
Seminar on Early Vijayanagara Empire

Aithihasika Ratna

SAKLESPUR SRIKANTAYA BIRTH CENTENARY CELEBRATIONS
18.10.1986

I. Section : Chairman : Dr. K.V. Raman
12.30 to 1.30 p.m. & 2.30 to 4.00 p.m.

- | | |
|---|----------------------------|
| 1. Chief Epigraphical discoveries of Sangama Dynasty | Sri Madhava Katti |
| 2. Political and Social conditions in Karnataka on the eve of the Foundation of Vijayanagara. | Dr. B.R. Gopal |
| 3. Political and Social conditions in Andhra on the eve of the Foundation of Vijayanagara. | Dr. P.V. Parabrahma Sastri |
| 4. Political and Social conditions in Tamilnadu on the eve of the Foundation of Vijayanagara. | Dr. K.V. Raman |
| 5. Contributions of S. Srikantaya to research relating to the Foundation of Vijayanagara. | Dr. G.S. Dikshit |

II Section : Chairman : Sri P.R. Srinivasan
4.00 to 6.00 p.m.

- | | |
|--|------------------------|
| 1. Role of Sage Vidyanaraya in Founding the Empire | Sri P.R. Srinivasan |
| 2. Identity of Madhava and Vidyanaraya | Dr. K. Krishna Moorthy |
| 3. Works of Vidyanaraya | Dr. Veni Madhav Sastry |
| 4. S. Srikantaya's views on Vidyanaraya's part in the Foundation of Vijayanagara | Dr. G.S. Dikshit |

19.10.1986

III Section : Chairman : Prof. K.T. Pandurangi
9.00 a.m. to 11.30 a.m.

- | | |
|--|--------------------------|
| 1. Contemporary religious leaders: Kriyashakti | Dr. H.R. Raghunath Bhat |
| 2. Contemporary religious leaders: Tikacharya | Prof. K.T. Pandurangi |
| 3. Contemporary religious leaders: Vedanta Desikar | Dr. G.R. Kuppuswamy |
| 4. Contemporary Varashiva religious leaders | Dr. S. Rajashekara |
| 5. Inscription of Bukka I on religious tolerance. | Dr. M. Chidananda Murthy |

IV Section : Chairman : Dr. S.H. Ritti

11.30 a.m. to 1.30 p.m.

- | | |
|---|--------------------------------|
| 1. Archeological Remains in Anegondi | Dr. A. Sundara |
| 2. Hampi Excavations | Dr. B. Narasimhaiah |
| 3. Hampi in Early Vijayanagara history | Dr. (Smt) Vasundhara Filliozat |
| 4. Coins relating to the early period of Vijayanagara history | Dr. A.V. Narasimha Murthy |

V Section : Chairman : Dr. M. Chidananda Murthy

2.30 p.m. to 4.30 p.m.

- | | |
|--|---------------------|
| 1. Kannada and Telugu works belonging to the early period of Vijayanagara Empire | Dr. R. Sesha Sastri |
| 2. Contemporary Kannada Literary works as source of early Vijayanagara history | Dr.K. Srikantiah |
| 3. Sanskrit works belonging to the early period of Vijayanagar Empire | Dr. D.N. Shanbhag |
| 4. Sringeri Kaditas as sources of early Vijayanagara history | Dr. A.K. Sastri |

Valedictory Function

4.30 p.m. to 5.30 p.m.

Valedictory Address
Chairman
Delegates' impressions
Thanksgiving

Dr. K.V. Ramesh
Prof. M.V. Seetharamaiah
Dr. Suryanath U. Kamat.

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ಶ್ರೀ. ಪ್ರೊ. ಕೆ.ವಿ. ರಾಮೇಶ್
ವಿಜಯ ನಗರ ಸಂಶೋಧನಾ ಮಂಡಳಿ
ಪ್ರಾ. ಇತಿಹಾಸ, ೨ನೇಯ ಬಿಡಿ
ಬೆಂಗಳೂರು

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Bangalore University
Bangalore 56.
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Bangalore University
Jnana Bharathi, Bangalore 56.
45. Dr.S. Vidyashankara
Teacher, Kannada Studies Centre,
Bangalore University
Bangalore 56.
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Reader, Kannada Dept,
Vijaya College, East End Road,
Basavanagudi, Bangalore 4.

EDITORIAL

B.M. SRI SMARAKA PRATISHTHANA

54, Aravinda, 3rd Cross, Gavipuram Extension, bangalore 560 019

B.M. Sri Smaraka Pratishthana was established in 1979, with the sole purpose of promoting scholarly and research activities in the field of Kannada Language, and Literature and Culture. Though the scope of objectives as adumbrated in the Memorandum of Association is wide enough to cover many disciplines, the institute has set before itself a four-point plan of academic nature for implementation to begin with - namely, (1) Collection, Preservation and Publication of old manuscripts; (2) Organizing Seminars; (3) establishment of endowments in honour of eminent scholars and men of letters; and (4) Organizing a **Sahrudaya Goshthi** for encouraging budding poets and authors.

The Institute has so far critically edited and published five old manuscripts with the financial assistance of Department of Culture, Government of India.

It has been a happy coincidence that a succession of Birth Centenaries of Savants of Kannada Literature during the short span of seven years of its existence. The Pratishthana takes pride in having celebrated the Centenaries of those eminent personalities, namely Vachana Pitamaha P.G. Halakatti of Bijapur, Govinda Pai of Manjeshwar, Channappa Uttangi of Dharwar, Acharya B.M. Srikantia and Prof. T.S.Venkannaiya. A seminar on Manuscriptology, the first of its kind in our country, was held on the occasion of the Halakatti Birth Centenary (1981) and the papers presented at the Seminar were collected and published under the title **Hastapratishastra**. A Halakatti Commemorative Volume, MANIHA, was released on the occasion. The Birth Centenary of B.M. Sri was celebrated in a big way throughout the Centenary Year (1984) all over Karnataka and outside Karnataka. A national Seminar was organised by the Sahitya Akademi, New Delhi, in connection with the Centenaries of B.M. Sri. T.P. Kailasam and Hoilgol Narayana Rao, in collaboration with the Pratishthana. The Birth Centenary of Prof. T.S. Venkannaiya was celebrated in different places like Talaku (bith place), and Challakere, Chitradurga and Bombay where he prosecuted his studies. Now it is the Privilege of Pratishthana to Celebrate the Birth Centenary of **S. Srikantaya**, in a significant manner, during the Centenary year (1986-87).

"Aitihāsika-Ratna" Saklespur Srikantaya played a distinguished part in the public life of Bangalore till about twenty years ago. The B.M.Sri Memorial Pratishthana has undertaken to celebrate the birth centenary by organising a Seminar on 18th and 19th of October, 1986, on Vijayanagar History. It is natural for the Pratishthana devoted to the memory of B.M.Sri to take this lead because B.M. Srikantia and S. Srikantaya were close associates in the public life of Bangalore. The subject of the Seminar is appropriate because S. Srikantaya made his best contribution to it. The Mythic Society which was the Centre of S. Srikantaya's public activities is co-operating with the pratishthana in the organisation of the Seminar, besides being its venue.

The Pratishthana is bringing out a Souvenir in Commemoration of the Celebrations. In this Souvenir, there are articles of B.M. Sri Memorial Pratishthana by Prof. M.V. Seetha Ramaiah, and on the life and achievements of S. Srikantaya by Sarvasri Nittoor Srinivasa Rau, K.G.Nagarajan, V. Raghavendra Rao, the Editor, and other close associates and relatives.

The Seminar consists of four sections. The **first** is devoted to the condition of South India on the eve of the foundation of Vijayanagar. Scholars from Andhra (Dr. Parabrahma Sastry), Tamilnadu (Dr. K.V. Raman) and Karnataka (Dr. B.R.Gopal) read their papers in their section. The **second** section centres round Vidyaranya. Sarvastri P.R. Srinivasan, Dr. K. Krishnamurthi, V.M. Joshi, Dr. S.H.Ritti, Dr. K.V. Ramesh, Sri Madhava Katti and Dr. A.K. Sastry discuss respectively Vidyaranya's part in the Foundation of Vijayanagar, his identity with Madhavacharya, his works, inscriptions relating to him, inscriptions relating to his successors and Sringeri Kadita as sources of Vijayanagar History. The **third** section is related to religious leaders other than Vidyaranya. The papers in this section are on Tika-charya by Sri. K.T. Pandurangi, Kriyasakti by Dr. H.R. Raghunath Bhat, Vedanta Desikar by Dr. G.R. Kuppuswamy and on Bukka's Edict of Toleration by Dr. M. Chidananda Murthy. The **fourth** section is devoted to the sources. There are two papers on Hampi, one by Dr. B. Narasimhaiah and another by Dr. (Smt) Vasundhara Filliozat of Pondicherry, one on Anegondi by Dr. A. Sundara, on Vijayanagara coins by Dr. A.V. Narasimha Murthy, on Kannada and Telugu literature of the times by Dr. R. Seshasastri, on Social Life as revealed in Kannada Literature by Dr. K. Srikantaya and on Sanskrit Literature by Dr. D.N. Shanbhag.

On October 18th at 10.30 a.m. in the Mythic Society, Prof. V.K. Gokak will inaugurate the Centenary Celebration and the seminar, Dr. D. Shankaranarayan will release the Souvenir and Sri. Nittoor Srinivasa Rau will unveil the portrait of Late Sri. S. Srikantaya. The meeting will be presided over by Sri. H.N. Nanje Gowda, M.P.

About 50 Scholars and Writers have been invited to participate in the Seminar as observers. Members of the public who are interested in the subject of the Seminar are welcome to attend.

Prof. M.V. Seetha Ramiah,
President
B.M. Sri Smaraka Pratishthana

Dr.G.S. Dikshit,
Chairman,
Seminar Sub-Committee

ಶ್ರೀ ಮಹಾಶಯ ಶ್ರೀಮದ್ವಿಠಲಾಚಾರ್ಯ
ಶ್ರೀಮದ್ವಿಠಲಾಚಾರ್ಯ ಸ್ಮಾರಕೋತ್ಸವ ಕೇಂದ್ರ
ಬೆಂಗಳೂರು, ೨೦೦೦
ಬೆಂಗಳೂರು - ೫೬೦೦೦೯.

QUOTATIONS FROM THE WRITINGS OF S. SRIKANTAYA

We are a strange mixture of belief, unbelief and disbelief; religious and irreligious; superstition and cant; cynicism and sarcasm; truth and falsehood; and it would be a happy augury for the future of free and independent India if the revival of Sanatana Dharma rekindles and revivifies our homes, where our women are struggling hard to preserve our ancient heritage-whether the means be that of **Jana**, **Karma** or **Bhakti**. That was the mission of Sri Sankaracharya in the past and may his noble example continue to be the pole-star of our lives today.

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Our temples were all constructed with a purpose, not merely as a central place of resort, not merely as an object worthy of visit by a pilgrim or devotee, but as an object worthy of visit by a pilgrim or devotee, but as an object of enlightenment, as an inspiring example to posterity in memory of their forefathers inculcating the true spirit of God upon earth, the eternal religion of mankind, Dharma.

§§§§§§§§§§

Our cultural heritage takes us through the spiritual yearnings of the young Aryan soul of thousands of years ago in the vedic times, the inspired, outpourings of the Upanishadic seers, the moral fervour of the Jainas and the Buddhas, the ideal life-sketch of the immortal epics, the popular spiritual inspiration of the puranas, the subtle philosophical spirit of the Darsanas and the immaculate purity and devotional ardour of the sages and the saints.

¶¶¶¶¶¶¶¶¶¶

India will be raised - not with the power of the flesh, but with the power of the spirit, not with the flag of destruction, but with the flag of peace and love, the garb of the sanyasin; not by the power of wealth, but by the power of the begging bowl, not by the power of wealth, but by the power of the begging bowl, which will bring all the forces of the good together.

[] [] [] [] [] [] [] []

Three things are necessary to make every man great and every nation great: i) Conviction of the powers of goodness, ii) Absence of jealousy and suspicion and iii) Helping all who are trying to be and do good.

''''''''''

Every man is a hidden Brahman, but in life almost all act like miserable wretches. What is the cause of this disastrous anomaly ? How to remove it ? How can a man rise to the full stature of his Divinity ? All these questions are duly answered in Swami Vivekananda's letters.

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The enrichment and growth of personality are dependent on enjoyment of whatever is discerned to be of abiding worth, whether it be the beautiful, the good, integrity in the quest for truth, or any other experience of real value.

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**A BRIEF NOTE ON THE ACTIVITIES OF
B.M. SRI SMRAKA PRATISHTHANA
(B.M. SRI MEMORIAL FOUNDATION)
KANNADA LITERARY AND RESEARCH SERVICE CENTRE)
54, Aravinda, III Cross, Gavipuram Extension, Bangalore 560 019**

Established on May 6, 1979

Registered under Karnataka Societies Registration Act of 1960

Section 17, No. S.N. 561/79-80, Dated Feb. 21, 1980

Aims and Objectives

Promotion of Scholarship and Research in Kannada Language and Literature.

The Institute was formally inaugurated by Dr. K.V. Puttappa, Retired Vice-Chancellor of the Mysore University and Jnanapitha Award Winner on 10.3.1983.

Dr. Masti Venkatesh Iyengar, Doyen of Kannada Literature, and Jnanapitha Award Winner, was the Patron for Life.

Sri. Nittoor Srinivasa Rau, Retired Chief Justice of Karnataka and some time Acting Governor of Karnataka and a noted Gandhian is the President of the Institute since its inception.

Membership: The present strength is : 200

1. Donor Members: 9. 2. Life Members: 100. 3. Ordinary Members : 91

All the members are generally eminent scholars, writers and teachers.

Executive Committee: The activities are managed by an elected Executive Committee.

Lecture Endowments:

1. B.M. Sri. Memorial Lectures : Delivered by Dr. V.K. Gokak (1981), Dr. S.V. Ranganna (1982), Dr. H.S. Biligiri (1983), Prof. G. Venkatasubiah (1984), Dr. Srinivasa Havanur (1985).

2. B. Chandrashekhara Sarma Memorial Lecture (1983), delivered by Prof. A.N. Moorthy Rao, Prof. V.M. Inamdar (1984), Prof. K.T. Pandurangi (1985), Dr. S.K. Havanur (1986)

3. S. Srikantia Memorial Lecture (1983) by Dr. S.R. Rao, Dr. Suryanath kamath (1984), Dr. G.S. Dixit (1985)
4. Dr. Shamba Joshi Endowment Lecture (1984) by Prof. S.K. Ramachandra Rao, Sri. Mallepuram G. Venkatesh (1985)
5. Prof. T.S. Venkannaiah Memorial Endowment
6. Dr. G.P. Rajaratnam Memorial Endowment.

Seminar: A seminar on Manuscriptology was conducted during January 1981, in which scholars from the different Universities of Karnataka presented valuable papers on different aspects of Manuscriptology, Viz., Collection, preservation and deciphering of manuscripts in general, and editing of Kannada Manuscripts. The papers have now been published in book form under the title "Hastapratishashtra".

Publications: The Institute has brought-out the following publications from its meagre resources and donations:

1. **'Maniha'** : Commemorative volume containing 50 research and learned articles on manuscriptology and textual criticism on the occasion of the Brith Centenary (1980-81) of the late P.G. Halakatti of Bijapur who was responsible for collection of hundreds of old palm leaf manuscripts and their publication in "Shivanubhava", edited by him.
2. **'Keertana Kusumanjali'** : by Narayana Dasa (19th Century), a collection of devotional songs (1980)
3. Two collections of Endowment Lectures (cited above).

The Institute has also published books, mentioned below, with the financial assistance of the Government of India, Department of Education and Culture, under their scheme for collection, preservation, and publication of old manuscripts, during the year 1982-83, 1983-84.

1. **Suta Bharata:** A Shatpadi Kavya by an anonymous poet (c. 17th Century)
2. **Sarvajna Vachanagalu:** Collection of about 300 Vachanas (sayings) of Sarvajna (16th Century)
3. **Dhruva Charitre:** By Thimmappa Dasa (19th Century)

S. SRIKANTAYA AS A HISTORIAN

G.S. Dikshit

Inspiration from Historians

Though a lawyer by profession, Saklespur Srikantaya developed by stages into a writer on humanities and social sciences and especially as a historian. He has himself described how his interest in history was kindled and encouraged. Coming as he did from the heart of the Hoysala country, he was naturally attracted to Hoysala history and their capital Halebid or Dorasamudra improperly but popularly called as Dwarasamadra. He wanted to find out if Dora after whom the capital was named was in anyway connected with Dhora a Rashtrakuta King. He could think only of his teacher in Central College, Bangalore, Dr. S. Krishnaswami Aiyangar, with whom he could freely discuss this and many other of his historical problems. He met him in 1909. The doctor not only discussed with him his problems, but also told him his idea of having an institution in Bangalore for antiquarian studies. Little did Srikantaya know that the institution which was being thought of was none other than the Mythic Society. A few years later, Srikantaya settled down in Bangalore as a lawyer but continued his studies in Hoysala history. Accidentally, he met Edward Thompson, author of 'History of India' who suggested to him to get into touch with the Mythic Society. Accordingly, he met Father Tabard who invited him to read some papers in the Mythic Society. When he did so, the Father was so much impressed that he persuaded Srikantaya to become Branch Secretary for History in the Mythic Society. Srikantaya acknowledges that he owed a great deal to Father Tabard. He says 'To me he was a teacher, guide, philosopher and friend. His paternal interest in me continued till his last days and it was his goodwill and his example which enabled me and sustained me in my work throughout the period I was associated with the Mythic Society'. Apart from S. Krishnaswami Aiyangar and Tabard, he came into touch with other historians in connection with his work for the Mythic Society and they were Father Heras, Mons. Dubrueil of Pondicherry and Otto Stein of Czechoslovakia.

Travel Literature

Interest in the work for the Mythic Society took Srikantaya to many places in South India. Some of these tours and explorations resulted in lectures in the

4. **A Diary of Krishna Deva Raya:** Recorded by Kummu Thimmaiya (16th Century)

5. **Hastapрати Shastra:** (cited above)

Pratishthana Varthe: The Institute has so far published seven issues of News Bulletins for the benefit of members and other interested in its activities. This is now incorporated in Lochana, The Half-yearly Journal.

Lochana: Commencing from June 1983, the Institute has started a learned six-monthly journal LOCHANA, devoted to publication of research oriented and scholarly articles.

Library: The Library of the Institute consists of about 5,000 Kannada, Sanskrit and English books, mainly reference books, on poetics, literary criticism, apigraphy, lexicons, grammar, prosody, Karnataka Culture and History.

Manuscripts Library: The Manuscripts library of the Institute contains about 100 Kannada palm-leaf Manuscripts and about 100 Sanskrit Manuscripts and a few Telugu Manuscripts.

A descriptive catalogue of the Kannada Manuscripts has been prepared and is ready for publication.

B.M. SRIKANTIA CENTENARY: The Institute celebrated a year long (3rd January 1984 to 3rd January 1985) Centenary all over Karnataka and in some important cities outside Karnataka. The Celebrations included seminars, Lectures, Production of plays by B.M.S., Exhibition of Books and Manuscripts, Poetry Recitals, Competitions for School and College Students etc.,

Mention may be made of the Seminar on B.M. Srikantia, T.P. Kailasam and Hoilgol Narayana Rao, which was conducted with the collaboration of the Central Sahitya Akademy, and the proceedings were in English.

The Institute also published books in Kannada and English containing critical articles on the life and works of B.M. Srikantia. Particular mention may be made of the volume in English, viz., B.M.S. -The Man and His Mission.

The Institute has been celebrating the Birth Centenary of Prof. T.S.Venkannaiya, a prominent scholar in the Renaissance Movement of Kannada Literature.

In the short span of seven years of its existence, the Institute has been able to enrol members from all parts of the country, and has gained an all-India reputation and an all-India basis for its activities.

The Institute has secured a site from the Corporation of Bangalore and has appealed to the Government of Karnataka for financial assistance of 10 lakhs for the construction of a building to mark the Centenary.

Mythic Society and articles in its journal. Such are his articles - very detailed ones - almost hand books - on Halebid, Anuradhapura and Chitradurga and short notes on Hampi and Pondicherry. But his masterpiece in this genre is 'The Kailasa Pilgrimage of His Highness the Maharaja of Mysore' which he wrote from the diaries of those who had accompanied the Maharaja. Sir C.V. Raman after reading this book thought that Srikantaya was a member of the party and was surprised to hear that he was not. Then he remarked 'so my anxiety grew all the more how he could have given such an impressive and colourful narration of the travel and then I knew about the depth of his scholarship'.

Biographies of Great Men

To the elucidation of the cultural history of India, Srikantaya contributed in many ways, the most notable being his issue of the special number of the **Quarterly Journal of The Mythic Society** devoted to the Culture and Heritage of India. It contains articles on this subject by K.M. Panikkar, K.M. Munshi, Humayun Kabir, Guru Dutt and Masti. Srikantaya has contributed to the pages of this journal at various times biographical sketches of Great Indians, like Asoka, Sankaracharya, Vidyardhaya, Ramakrishna Paramahansa, Vivekananda, Tagore, Aurabindo and Gandhi. He has also exhaustively reviewed some of the greatest works of our times like Ananda Coomaraswamy's **Time and Eternity**, Gandhi's **Hind Swaraj** and Radhakrishnan's **Eastern Religions and Western Thought**.

Among the great men of Karnataka, his writings contain - some long and some short-sketches of M. Shama Rao, R. Narasimhachar, N.S. Subba Rao, The Yuvaraja Kanthirava Narasaraja Wodeyar, M.H. Krishna, B.M. Srikantaya and Visveswaraya (in Kannada).

Karnatak History

In political history, three periods of Karnataka History attracted his attention - the Hoysala, his first love, the Vijayanagara and the Wodeyar periods. Curiously enough, it was an outsider viz. Tabard, who gave him a hint about the connection which may have existed between these three periods. Srikantaya handsomely acknowledges this debt thus: 'One of the ideas which he put forward was a connection between the Hoysalas and the Mysore Royal Family, through the founders of Vijayanagara - Harihara and Bukka. I believe I was able to pick it up and make some contribution to the subject in my articles on the Founders of Vijayanagara'. Earlier

historians like Krishnaswami Aiyangar and Heras had suggested that the Hoysalas and the Founders of vijayanagara Empire were connected and Srikantaya strengthened their line of thinking. In the Seminar, which is to follow, this subject viz. the relation between the Hoysalas and Vijayanagara will be discussed threadbare and hence need not go into it here.

To Wodeyar History, Srikantaya's contributions are considerable. At the time of the Silver Jubilee of Krishna Raja Wodeyar IV's rule in 1927, he brought out a Hand-Book detailing the progress made by Mysore during the first twenty five years of the Great Ruler's reign. When this prince passed away in 1940, Srikantaya devoted a special issue of his journal to his memory. This number is invaluable to all students of Wodeyar History.

An Enlightened Sanatani

Srikantaya was not a blind follower or admirer of our Sanatana Dharma. He tried to probe deeper to find out how our rituals came to be established and only after understanding their origin, he approved them. This attitude is exemplified in his pamphlet on the "Symbolism of the Yagnopavita". According to his researches, originally the upper garment was used in various positions for certain acts and it could be laid aside altogether in most ancient times. Gradually the cord of threads or yagnopavita came to be used in place of the upper garment and still later it came to have super-human virtues attributed to it.

But his greatest work on Sanatana Dharma is 'Sri Samkaracharya and His Mission'. How relevant this subject is for our time he explains thus 'Samkaracharya's great compassion for mankind made him preach the gospel of fearlessness, without any narrowness or bigotry and with a breadth of vision and depth of understanding unparalleled in the history of religious thought'. We may end with Srikantaya's hope that 'the revival of Sanatana Dharma should rekindle and revivify our homes, where our women are struggling hard to preserve our ancient heritage - whether the means be that of **Jnana**, **Karma** or **Bhakti** - That was the mission of Sri Samkaracharya in the past and may his noble example continue to be the pole-star of our lives today'.

From his writings it is possible to select and reprint short lives of our great men like Asoka, Samkaracharya, Ramakrishna Paramahansa, Vivekananda, krishna-raja Wodeyar IV or notes on some of the immortal books of Ananda Coomaraswamy, Gandhi, Radhakrishnan or a hand-book on Indian Culture.

'S. Srikantiah - Happy Memories'

V. Raghavendra Rao

It is with great pleasure and gratitude I recall my good days, I was able to live with and spend with Sri.S. Srikantiah, the real life of the Mythic Society, Bangalore. I was just then entering the palatial atmosphere of the newly established University of Mysore, under the aegis of Sri Krishna Rajendra Wadiar IV the saintly Ruler of Mysore. The University was presided over by Sir Brijendranath Seal, one of the greatest scholars of Modern India. I was posted to the then Maharani's College, Bangalore, as a Lecturer in History. I was lucky to enjoy the kindness of Dr. Seal, Dr. Radhakrishnan, Dr Radha Kumud Mukerjea, Dr. R. Shama Sastry, Rt. Hon. V.S. Srinivasa Sastry, Dr. C.R. Reddi, and others. Such illustrious Company goaded me to deserve their regards for me by devoting to enlarge my mind and delve deep into the History of my mother-coutry, for just then a shallow, young teacher, though with good scholarly background.

My pilgrimage to the great Mythic Society was but natural to a teacher and lover of the history of my great and Venerable Country. Father Rev. Tabard was the President of the Mythic Society, but he was scarcely seen in the adjuncts of the Society. Mr. S. Srikantiah was the Secretary of this learned Society. Gradually Mr. S. Srikantiah became the heart and soul of the Society by virtue of his own deep devotion to the ancient History of Karnataka. It looked more that he was a real devotee of History and his legal profession and its duties were secondary to him. It was thus his sterling qualities helped to raise the young historical Society to the status of a well-established, learned Society for research in the history of Karnataka and Ancient India. All honour to our S.S.

S. Srikantiah was equally a born gentleman. He was never over-bearing or offensive in his manners. At the same time he was frank and outspoken in his views and relations. For me, he was my elder brother, looking over my studies and writing - I read two papers on Mysore history written under his guidance; Dewan Purniah, and the Kadambas of Banavasi. The Hall of the Society was packed with all the elite of the two Bangalores, thanks to the influence of Sri S. Srikantiah, its indefatigable secretary. He was quite eager to make the Society a home of the historians of Karnataka. In fact, Sri Srikantiah was the God-

father of the Society watching its growth from strength to strength and influence to prestige.

After four years of close association with the all embracing secretary of the Mythic Society. I was next transferred to Mysore and yet, my contact and love with S. Srikantiah was unabated - Where else can you find such ideal gentleness in these days ?

One aspect of Sri.S Srikantiah, I remember is his deep devotion to God, and religion, though he always reticent about them in his talks. He betrayed his inner feelings, love of God, while he was engaged in writing his paper on Vidyaranya and Vijayanagar. His easy familiarity with different Sanskrit texts relating to the topic amazed me, an ordinary Man but devoted to his religion. His profession perhaps required him to hide his real nature of devotion to the maker. This made me love him all the more -

In conclusion, though I am now past ninety years old, my memory of S. Srikantiah is deep and warm - fresh as if it was yesterday. His example made a deep impression on me, and I remember him for ever.

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*The influence of English literature on our thoughts
and life has come to stay and is everlasting.*

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*Education should strengthen the moral fibre and
encourage integrity and responsibility*

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*Educating a child for a craft is not to support child labour,
but to promote self-reliance and an appreciation of the dignity
of labour and of the joy of producing.*

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S.S.

WRITINGS, REVIEWS AND LIFE SKETCH BY SAKLESPUR SRIKANTAYA

1. Hoysala History:

- a. Hoysala Empire
- b. Topography of Halebid
- c. Life in the Hoysala period.

2. Vijayanagara History:

- a. Founders of Vijayanagara
- b. An Image at Hampi
- c. Vijayanagar Empire and Hindu Policy
- d. Vijayanagar and Vidyananya.

3. Travlogue

- a. Anuradhapura
- b. Kailasa Pilgrimage of Krishnaraja Wodeyar IV.
- c. Chitradurga.

4. Articles and Notes:

- a. Symbolism of Hindu Temples
- b. Heavenly mansion of the Hindus
- c. Kannada Passage in Oxyrhynchus papyri
- d. Hand Book on Bangalore
- e. Mass happiness
- f. A Note on Terra-cotta Figures in Pondicherry
- g. Symbolism of Yagnopavita
- h. Talk with planchette
- i. Shankara and His Mission
- j. Aswathaman
- k. V.N. Narasimha Iyengar's Dairy
- l. Hebbatta Grant of Durvinita
- m. Superstitious Left Foot
- n. Janapada Sahita (Kannada)
- o. India through the Ages
- p. Epoch of Gandhi
- q. Mysore through the Ages
- r. King
- s. The Influence of English Literature on Modern India

t. Sri Krishnaraja Silver Jubilee Souvenir

5. Important Reviews and Life sketches:

- a. Eastern Religion and Western Thoughts
- b. Hind Swaraj
- c. The Antioch System and Wardha Scheme
- d. Agavia
- e. The world of Lalla, the Prophetess
- f. Ashoka
- g. Sri Kanterava Narasimharaja Wodeyar
- h. Sri Krishnaraja Wodeyar IV
- i. Dr. R. Narasimhachar
- j. Sri Ramakrishna Paramahansa
- k. M. Shama Rao
- l. Vivekananda
- m. N.S. Subba Rao
- n. N.H. Krishna
- o. B.M. Srikantaya
- p. Ananda Coomaraswamy
- q. Sir M. Visveswaraya (kannada)
- r. Jagadguru Chandrashekara Bharati of Sringeri
- s. Sri Aurubindo
- t. Bet Narayana Maharaja.

The more conscious individuals give themselves to others, the more they grow and gain in inner strenth.

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Gandhiji does not deny the value and the necessity of music and the plastic arts nor drama, lyric poetry nor the scientist's selfless devotion in the pursuit of truth, nor of the benefits of western civilisation; but he feels that an excessive regard is being shown to the conveniences which modern civilisation was supplied to the neglect of what is good to us.

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One has to see whether costly litigation in the law courts could not be substituted by a simpler method of arbitrament by the fellow citizens in the village.

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S.S.

VIJAYANAGARA AND VIDYARANYA*

By

S. SHRIKANTAYA, B.A., B.L.,

Secretary, Mythic Society, Bangalore

On the rocks above the Hampi temple, close to a group of more modern Siva Temples, is to be seen a small shrine built entirely, roof as well as walls, of stone. Everything about this little relic, says Sewell, proves it to be of greater antiquity than any other structure in the whole circuit of hills. It looks like a building of the Twelfth Century A.D. It is quite possible that the shrine may have been used by a succession of recluses, the last of whom was the great teacher Madhava. If we stand on that rock and imagine, he continues, all the great ruins visible from thence, the palaces and temples, the statues and towers and walls, to be swept out of existence, we have around us nothing but nature in one of her wildest woods--lofty hills near and far formed almost entirely on the farther side, where dwelt the chief of Anegondi and was just such a one as would have been chosen by the ascetics of former days who loved to dwell in solitude and isolation amid scenes of grandeur and beauty. We shall in all probability never know, concludes Sewell, whether this hermit, whose actual existence at the time is attested to by every tradition regarding the origin of Vijayanagara, was really the great Madhava or another less celebrated sage on whom by a confusion of ideas his name has been foisted. For, some say that Madhavacharya lived entirely at Sringeri.

The present tiny hamlet of Hampi and its vast picturesque and interesting ruins, situated not far from Hospet in the Bellary District are reminiscent of a great Empire of the Hindus, established about 1336 A.D., as a bulwark against Muhammadan aggression and for the preservation of the Hindu religion and Dharma. Its origin and establishment were not born of any attachment to any particular form of Hinduism. It was a comprehensive movement, taking into its fold all forms of the Hindu faith including the prevalent forms of Jainism and other religious beliefs of a non-descript character, for the preservation of Hindu Dharma, free from the onrush of the proselytising Muhammadans and to provide for it a peaceful home. In this great work, a number of prominent men played a part, and at Vijayanagar all the varying faiths had their **mathas** established, receiving the patronage

* Vijayanagara Six Centenary Commemoration Volume, Pages 161-168.

of the Kings. The strength of the Hindu civilisation was manifested in the culmination of the national efforts for the preservation of the Indian religion. Like the love of country with the enemy at the gate love of religion takes hold when it is fiercely attacked from without: such a love appeared in the Karnataka Country in the early half of the fourteenth century, long anterior to the development of the national idea in Europe. The old Hindu temples and **mathas** fostered such a spirit as powerful social, economic centres for these movements, besides providing religious inspiration. These were corporations where co-operation of the people of the locality aided with royal patronage, was possible and there the people had the courage to give independent advice, unhampered by mercenary considerations and because of the source of such advice, the difficulty of opposition to it was great, if not impossible. These were therefore common meeting grounds for the Ruler and the people, providing opportunities for a cordial and healthy co-operation in the interests of the State. To recall the words of Vincent Smith, the influence exercised by Sankara, Ramanuja and the other Southern sages on the whole country from Cape Comorin to the recesses of the snowy mountains is the best evidence of that inner unity of Hindu India, which survives the powerful disintegrating forces set in motion by diversity in blood, manners, customs and political allegiance. It was this unity which brought about the foundation of the Vijayanagara Empire which we are now commemorating six centuries after its birth.

This subject is still of entrancing interest and the great question is, who founded that Empire of Harihara and Bukka which changed the political fortunes of South India for two centuries and contributed in a remarkable degree towards the evolution and development of religious thoughts in Hindu India ?

The origin of Vijayanagara may not have been a miracle and it is not necessary to consider in this short paper the political vicissitudes of the several South Indian Kingdoms in the fourteenth Century or the part of their rulers may have played in the establishment of the Vijayanagara Empire. We need not consequently proceed to discuss whether Harihara and Bukka were Muhammadan vassals sent to subjugate Ballala III, whether they were guards of the treasury of Pratapa Rudra Deva of Warangal, whether they came from Kampili or Anegondi; much less whether Ballala III himself was responsible for the foundation of the Vijayanagar Empire. It will be sufficient for our purpose to refer to the political map of South India in the beginning of the second quarter of the fourteenth century. (1) The Kingdom of

the Yadavas of Deogiri was a regular Muhammadan Province, paying tribute to the Sultan of Delhi (2) The Hoysala Ballalas of Dorasamudra had been twice defeated, their Capital was destroyed and a Ballala, either Ballala III or his son, very probably Ballala III himself who had been taken as a hostage to Delhi, had returned. (3) The Kakatiyas of Warangal had suffered eclipse, their kingdom having become a Muhammadan appanage. (4) The Pandyas in the far South were feeling the pressure of the Muhammadan invasions and there had been a Muhammadan garrison at Madura. (5) In the Muhammadan Sultanate itself, the period was of profound significance. While a revolt was suppressed, its causes were not removed and it was liable to break again. Besides, Muhammad's proceedings frightened the rajas as well as the Muhammadan armies in the Deccan which broke into mutiny. There were also revolutions elsewhere.

It was at this great juncture that the powerful Hindu confederacy of the South was organised with the avowed object of turning the Muhammadans out of South India. This eminently successful Campaign resulted in the Hindu Empire of Vijayanagar, whose Court and whose Capital were a marvel to ambassadors from all parts of the civilised world.

Who is Vidyardnya and what part did he play in the foundation and establishment of this great edifice ?

The guru of Vidyaranya was Vidyasankara. Vidyashakara was a great and unique personality who occupied the guru-pitha of Advaita Matha at Sringeri at the time. He was the son Sarangapani, also called Sarvajna Vishnu and came from Billaranya. He revived the influence of the Sringeri Matha, then on the wane. He was surrounded by Madhava, Bukka, and Bharati yati, amongst others. This chief of the yogis, the worshipper of the Goddess Sri Chakra adorned the pitha for seventy-three years, established during that period eight Sannyasis like the Ashta Diggajas in all parts of the Country in the pithas which he created and then in his old age spent fifteen years in severe penance under the foot of the Himalayas. He was found of lambika yoga and versed in Brahma Vidya. Of his disciples, Vidyaranya was one of the foremost. This ascetic dweller at Sringeri is credited by tradition with the foundation of the Vijayanagara Empire and the Vidyaranya tradition has come to be believed by all. I do not propose to enter into a discussion here about this tradition but will content myself by furnishing a brief summary of the facts

available concerning this tradition.

The relations of the Hoysala Ballalas and of Harihara and Bukka after them with the **Gurus** of Sringeri were most cordial. Large grants were made to Sringeri. Vidyaranya's influence at the Court of Vijayanagar was beyond dispute. Bharati Thirtha of Sringeri exercised considerable influence there and he was being approached for blessings and guidance on important occasions. Sayana and Bhoganatha were very influential in the Vijayanagara Empire. The Vidyaranya tradition, connecting Vidyaranya with the foundation of the Vijayanagara Empire, according to Nellore, Kolar and other grants is supported by the accounts of foreign travellers, literary and inscriptional references and in the **grama paddathis** collected by Buchanan. Suryanarayana Rao's date finds an echo in the earlier account of Buchanan. Nuniz and Paes refer to the assistance rendered by Vidyaranya in the foundation and indeed, the capital appears to have been known as Vidyanagara at first. Keeping aside the controversy regarding the identify of Vidyaranya with Madhava for a moment and assuming the two to be the same, the celebrated scholar Madhava, it is said, besides experience and talent, may have contributed in other ways towards this great undertaking. For the **Gurus** of Sringeri were at that time, according to Wilson, apprehensive of the increasing number of **Jangamas** and of the approach of the Muhammadans. It would not be unreasonable to suppose that the wealth and influence of the Sringeri Mutt were placed at the disposal of Harihara and Bukka. For the Hindu religion was in danger, Hindu towns were overrun and their temples plundered and Muhammadan tyranny and ruthless slaughter were inducing people to change their religion. This iconoclastic zeal of the foreign invader was full of ominous portents. For instance, when Srirangam was captured and sacked by the Muhammadans in 1327 A.D., the image was taken for refuge followed by Pillai Lokacharya to Tirupathi. Vedantha Desika himself was a refugee in Satyamangalam. Sectional differences were forgotten and leaders of Hindu religious movements were internal opposed to heretics and anxious to protect Hinduism itself. Vedanata Desika, Akshobhya Tirtha and other religious leaders united in supporting Vidyaranya who by his statesmanship and political foresight utilised his supreme influence in this accomplishment.

Vidyaranya may have been ordained as a Sannyasin in A.D. 1331 and continued till A.D. 1386. Vidyaranya was the disciple of Vidya Sankara, the King of ascetics. Sayana and Madhava were the commentator and the reviser of the vadas. They

were well known for fluency in speech and Madhava was the greatest of the **Gurus**, whose **Guru** was Vidyasankara. The name Sayana was perhaps the family or surname of the house to which Madhava belonged and it was like the gem Kasturbha of the milky ocean. With Srimati for his mother, the reputed Mayana as his father and Sayana and Bhoganatha as his brothers born in the Bharadvaja gotra, Yajus Sakha and belonging to Baudhayana sutra is Madhava who is Sarvajna. Madhava was one of the eight disciples ordained by Vidyasankara for the eight Mathas established by him. Vidyaranya was the name given to him by Sankarananda and he was established near Virupaksa on the banks of the Tungabhadra where the proud Madhavas were in the ascendant and had to be humbled. The name of Vidyaranya is not found in the Sringeri list of Dr. Hultzsch, prepared from the collections in the possession of Jambunatha Bhatta of Tanjore, but in the Sringeri list of Mr. Seshagiri Sastry which was found in the Matha, and said to be authentic and reliable. Vidyaranya is the "twenty second" becoming guru at Sringeri in 1331. We may make a guess that Sacchidananda referred to in the list might be another name of Vidyaranya, in which case that Vidyaranya was also a guru at Sringeri may be confirmed. What is important from these considerations is that the lists in all the Mathas refer to the glory of Vidyaranya. The **Punyaslokamanjari**, **Gururatnamala** and **Susama** as well as the **Guruvamsakavya**, **Rajakalanirnaya** and **Vidyaranya Kalajnana** while differing concerning the identity of Vidyaranya, nevertheless confirm the tradition that Vidyaranya was the founder of the Vijayanagar Empire.

Vidyaranya was born about 1268 or 1296 (according to an inference from Devayaparadha sloka). He was not only the spiritual preceptor but the bearer of the burden of sovereignty of Bukka. He was a minister under the early Vijayanagar Kings. He was the hereditary preceptor and minister of Bukka I and was comparable as Brihaspati to Indra. The importance and rise to fame of Sringeri was contemporaneous with the foundation of the Vijayanagara Empire and may be considered sufficient to warrant the Vidyaranya tradition. Vidya Sankara secured a high status to the Matha and he was specially honoured and revered by the early Vijayanagar Kings. In 1356 when Bukka visited Sringeri extensive land grants were made to the Matha. When Vidyaranya's presence was required at Vijayanagara a **nirupa** was secured from the Senior Sripada to Benares. In 1346 a great grant was made to Sringeri on the occasion of the festival of the Vijayanagar Empire. After getting a nirupa, Bukka visited Sringeri with Vidyaranya to whom he made a grant. A **Kavita** at Sringeri refers to the death of Vidyaranya at Hampi in 1386. A grant of the

same year relates to a gift of lands to Vidyaranyapura to commemorate Vidyaranya. In an unfinished inscription Vidyaranya is eulogised as the supreme light incarnate. It cannot therefore be said that fabrication of fables were attractive to religious recluses because of their knowledge of what they call absolute reality. The traditions contained in the grants even where the grants are palpable forgeries cannot be summarily rejected. Naturally the forgeries would relate to the operative portions of the grants and not to the preambles and some of the grants are to be found in Srivaishnava temples and in possession of persons other than the disciples of the Sringeri Matha. It is interesting to observe that all these grants made by the Vijayanagara rulers to Sringeri or to others are continued to this day. We have so far referred to contemporary references, traditions, inscriptions, concerning the Vidyaranya myth and drawn some attention to certain literary references. The latter might be multiplied to show that the tradition relating to the foundation of Vijayanagar by Vidyaranya is continuously believed in the annals of **Hande Anantapuram**, **Koyilolugu**, **Parijatapaharanam** of Nandi Thimmanna, **Achyuta-raya-bhyad-ayam** of Rajanatha, **Vardambika Parinaymu** of Tirumalamba, **Sivatatvaratnakara** of Basavaraja, **Chikkadevarayavamsavali** of Tirumala Arya, all confirm the tradition.

G.R. Subrahmayya Pantulu writing on the Augustan age of Telugu literature says that traditions are agreed on Vidyaranya's part in the foundation of Vijayanagara. Kittel and Fleet confirm the identification of Vidyanagara with Vijayanagar. C.R. Krishnamacharlu who dwells on the religion of the Vijayanagara house refers with approval to the traditional beliefs attributing the creation of the Empire and the construction of the capital to Vidyaranya. Krishna Sastri refers to the famous Sringeri inscription relating to the visit of Harihara and Bukka and others to Sringeri in 1346 and regards that grant as bearing out the traditional connection claimed in later records for the teachers of this religious institution with the rise of the New Empire and the foundation of Vijayanagar. For the joint donation indicates the undivided interest of the teachers in the building up of the great Empire. In the correspondence and grants to be found at Sringeri the reference to Vidyanagara is continued and the **Gurus** are described as Vidyaranyapadapadmaradhakas and Karnataka Simhasanapartishapanacharyas. As Sir Subrahmanya Iyer says, the influence exercised by Mathas as centres of learning on the religious and other literature of the Country cannot be denied. The varied and well known contributions made thereto by the famous Vidyaranyasvami of Sringeri Sarada Math or under his auspices are the most conspicuous examples of this kind. There is scarcely

a branch of learning considered by Hindus as important to which Vidyaranya or the scholars who gathered round him did not make valuable contributions and it is to his commentaries that the modern world owes its knowledge of the traditional meaning of the oldest of the sacred books, the Rgveda.

With the advent of Vidyaranya, Sringeri became a State within a State, and its Guru a Rajaguru with a Royal position. Titles and honours and the regalia of the State multiplied. **Agraharas** and temples and endowments and worships created a profound impression. Instead of remaining a calm centre of learning, study, contemplation and penance, it became a State with Officers to collect revenue and manage its affairs. The importance of this stronghold of the Advaita Philosophy thus increased day after day.

Madhavacharya known to the World as Vidyaranya may be described as the Establisher of the Karnataka Empire of Vijayanagara, associated with the great Advaitic School of Philosophic thought, of which he was the Great Teacher and the foremost exponent, as hereditary and Chief Minister of the Vijayanagar ruler, bearing the burden of sovereignty and as one of the greatest commentators the world has ever known. This great Statesman and Empire Builder did not construct a Military or a Commercial Empire but a Hindu Empire. His political philosophy was of a rarely practical type and in a period of political and religious turmoil, he created and ushered into existence a powerful Hindu Empire. Madhava is an extraordinary character; his fame increases with the march of time and develops into an enigma: exact and extensive knowledge of the Vedas was his: he was excellent in Brahma-vidya : there is none to compare to him in learning. His encyclopaedic knowledge enabled him to comprehend the Vedas in their true light and his mastery over the subtleties of accent, his acquaintance with the nature, origin and significance of the archaic forms in which the Vedas greatly abound, his deep learning in the Vedangas, his capacity for the perception of the subtle and the indefinite and his understanding of the Hindu mode of thought and writing are unequalled. Such as the sage for whom his great admirers have erected a seated figure of Vidyaranya with the hand in the pose of Vyakhyana Mudra in front of the image of the ancient Sri Chakra at Hampi. Vidyaranya was more than a Royal personage and the founder of an Empire, perhaps entitled to wear the Udarabhandha and Jata-makuta, the attributes of Isvara himself. South Indian Hindus ought to pay homage to the memory of the great sage Vidyaranya who founded the Vijayanagara Empire and preserved the ancient religion of the Hindus. The Vijayanagara Empire has vanished but may the ideal of its founder and the Dharma upon which it was based continue for ever and for ever. May Hinduism prosper !

REMINISCENCES OF SAKLESPUR SRIKANTAYA

S.V.C. Aiya

It was around 1920. My great grandfather, Malaly Kalappa had passed away. Among those who had gathered together were S. Srikantaya, S. Hiriannaiaya and S. Venkatesaiya. I carried coffee to them and found Srikantaya narrating events of significance in the life of Kalappa and the other two luminaries listening with rapt attention. I was then a boy around ten. Looking back decades later, I found Srikantaya was then narrating systematically very real events of significance.

My later meetings with Srikantaya were either in his Chambers at Chickpet, his house in Basavanagudi or, the most frequent, in the Mythic Society in Bangalore. These were mostly during Summer when I used to visit Bangalore from Bombay/Poona. Each time I met him in the Mythic Society, he was full of ideas and was deeply engrossed in thinking over Vijayanagara. Occasionally, he used to rush from the Courts, beckon the Curator and ask for this or that. When he could not get he wanted, he would plead for locating a possible source and get in touch with it. I enjoyed best his excitement and complete absorption in thought and action prior to his going to Annamalai University for lectures. He was marvel for dissecting events and marshalling thoughts for weaving a coherent and integrated view. He was remarkable in paying attention to details. In 1928, when I won the Wordsworth Prize and Scholarship for Indian History and Administration in the Bombay University, he congratulated me for the honour but started cross-examining me. When questioned, I quoted from the preamble of the Montague-Chelmsford Report but made a minor slip. He corrected me and he was right !

He was a great scholar with knowledge in depth of law, particularly Jurisprudence and Equity. When once questioned, about an error of his in history, he shot back, 'Everyman has the right to go wrong'. When questioned on his revising his view after a conference, he only said, 'A judge may deliver a judgement but revise it when he sits in a bench with others later'. Although basically a known lawyer of the civil courts, he did keep in touch with Criminal Law and read case reports etc. The way he narrated of how Norton of Madras or Jinnah of Bombay fought cases was something I heard with rapt attention.

When in Poona, I made friends with historians like Datto Waman Potdar, Sharma and Dixit of Fergusson College and Bhaskar Anand Saletore of S.P. College but later of Karnataka University, and, Purshottam Mahadev Joshi of Adilshahi Dynasty fame. Thereafter, I felt I was correct in my appreciation of Srikantaya.

Nowadays, my thoughts are turned to utilising decision theory and computers, techniques of control theory, and developing a new language in the area of artificial intelligence to deduce what is probably right in history through a dissection of available data. I cannot possibly imagine how Srikantaya would have jumped with joy to think of utilising such methods !

Srikantaya called a spade a spade and never shirked from speaking truth. He was human and magnanimous. He could make friends and keep them.

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SAKLESPUR SRIKANTAYA

The Man and His Service to the world of Scholarship

Smt. S.G. Vishalakshi

It is with incandescent respect and affection that I recall here by reverberating association with Saklespur Srikantaya, or 'Bengaluru Bhavaiah' as we were wont to call him, the former Hon. Secretary, Treasurer and Hon. Editor of the Mythic Society Journal for long years.

The close link with him came to me through my grandfather, Prof. B.M. Srikantia whom the same family members affectionately called 'Mysuru Bhavaiah'. Both the Srikantayas had married sisters, daughters of Bellur Ramaswamiah, then the Amildar at Chitradurga. The relationship between the two families was hailed as an extraordinary phenomenon in affinity, for the closeness persisted even after the death of B.M. Sri's wife, just six years after the new relationship was born after the marriage.

Saklespur Srikantaya and Bellur Srikantia became good friends in a humming world. They played chess together endlessly; went out for long walks, and discussed many a controversial issue and the burning problems of the day, both private and

public, in an exceedingly understanding light born of the spirit. To me, the little girl, Bengaluru Bhaviah exhibited a personality with special qualities of the head and the heart. The sheer goodness of the man coupled with fair justice tempered with compassion, the attributes which go to make a successful lawyer which he was profession had remarkable tenacity to kindle in our young hearts this special harmony sway.

That we are still agog with the same sense of unity that he instilled and preserved in all our family get togethers speaks volume for the eternal values that the man cherished and followed.

His profound scholarship and the flair for writing brought out these values in article after article in a moulding capacity close to the heart of man. Such was the depth of his understanding and experience that he wrote on diverse topics such as Heavenly Mansions of the Hindus, Symbolism of the Yagnopavita, Talk with the planchett, Epoch of Gandhi, Woman's Triumph, Mass Happiness, The Kailasa Pilgrimage of His Highness, the Maharaja of Mysore, and handled them with masterly care.

To his devotion to the culture and heritage of India, Srikantaya gave expression in Quarterly Journal of the Mythic Society, 'Aryan Path', 'Triveni' and a host of well-known Newspapers where he sketched long and short biographies of great men like Ashoka, Tagore, Visveswarayya and others. His critical reviews on some of the greatest works of our times like Ananda Coomaraswamy's Time and Eternity, Gandhi's Hind Swaraj, and Radhakrishnan's Eastern Religions and Western Through bear testimony to the sound critical evaluation faculty in the man.

As a historian, his notable contribution to the history of Karnataka is documented by his writings on Hoyasala Empire, Founders of Vijayanagara where he has tackled and settled admirably some of the raised controversial issues, - a subject very dear to his heart - and the Wodeyar periods.

No less sincere, intense, and penetrating was his interest that persued the Sanatana Dharma Beams and mysticism. Infact, it was for his book on 'Sri Shankaracharya and His Mission', that Sri Shankaracharya of Kanchi Kama Koti Peetam conferred upon him the title of Aithihasika Ratna. the impressive record of his involvement with various spiritual organisations draws our attention to his develop-

mental stages in spiritual seeking. he has held trusteeship at Ramana Maharshi's ashram at Tiruvannamalai, where he translated the pamphlets, Chidambara Ashram, Gubbi where he got Government property for them, Raghavendra swamy trust at Malladihalli, where he helped with educational programmes, and Sai Baba's at Shirdi. He was a member of the Celebration Committee in connection with Bet Narayana Maharaj's yaga performed to bring rain to parched earth. The rain poured down, it seems, after the poornahuti.

Srikantaya was associated with several institutions to serve many public causes. In the field of responsible service to humanity, both his notes are clearly inspiring, the individual harmony note as well as the general mass welfare tone in tune with the times, wherever he touched, he left a golden harvest.

If he were alive today, he would have blown 100 candles to mark a life of myriad colour and beauty. 'Ananda Bhavan', his residence in Basavanagudi, Bangalore has witnessed an emerging personality on the rock-foundation of truth, justice, sincerity and nobility of purpose, the fulfilment of which was ananda not only for him, but also for those around him.

In this connection, a festive occasion like this, it may not be out of place to harp on a special act of goodness on the part of both Srikantaya and the Mythic Society which came to our rescue at a time of dire need.

In December of 1943, when my grandfather B.M. Srikantia had to vacate the house we were living in, at a short notice, just prior to our departure to Dharwar where he was invited to be the Principal of the newly formed K.E.B. College., S. Srikantaya by kind courtesy of the Mythic Society arranged accommodation for us in the Curator's quarters on the premises. I still remember vividly the reverence with which Mr. Hari Rao, the then curator moved out to make room for us. This extra special link with the Mythic Society is a pleasing thought for me.

To lay a wreath of love and gratitude on this occasion of his Birth Centenary celebrations at the feet of ONE who treated me as one of his own daughters in 'Ananda Bhavan' is indeed a blessing for me.

SRI S. SRIKANTAYA - SOME REMINISCENCES

By B.L. KRISHNASWAMY

Late Sakaleshpur Srikantaya happens to be my father-in-law. On his birth centenary year it is but fitting to remember him and his noble qualities and pay my humble tributes to his revered memory. Ever since my relationship began with his family in the mid forties I happened to be closely associated with him on many occasions and each time I used to learn great lessons for my betterment apart from admiring his fine qualities as a man, philosopher and guide. He was kind, humane and generous, as well as a good teacher. He was versatile in his knowledge. It is said of Oliver Goldsmith that he scarcely touched any thing but touched nothing that he did not adorn. It is true of Sri Srikantaya too to some extent, for whatever he did he would pay great attention to the minute details and would do it well.

He had a fantastic memory for dates and events. He used to narrate events of the past in such a way that one would visualise as though it actually happened before him. He used to cite dates, weeks and year with ease which often led me to believe that it might be his guess. Pardon me if I say I ventured to check them up sometimes out of curiosity and each time I failed to find him wrong. This increased my admiration to him all the more.

Another quality I noticed in him was his punctuality in everything. He taught me the value of time. Whenever he travelled he used to be an hour earlier at the railway station before the departure of the train. I used to question him why he did so. He used to advise me that one should not do anything in a hurry and it was better to have sufficient time before oneself. I did not accept it and said to myself that it was a waste of time. But once I had to send my parents by train from Channapatna to Mysore. I took them to the railway station a couple of minutes before the train's departure. As we were entering the platform we saw the train buzzing off. I apologised to my parents and took them home as I was then in Channapatna. My father-in-law too happened to be there at that time. He had the last laugh and I had to hang my head in shame. From then on I copied his quality and never missed the train any more.

He was very soft hearted in nature. He could not see others suffering. He used to offer his help whether one liked it or not. He thought it was his duty to go to the rescue of an ailing person. Some times his family members would criticise him for his volunteering to help. He would brush it aside and saw to it that nece-

ssary help was given.

I had often heard some persons remarking that he was an extrovert by nature. It was definitely better than being an introvert and self centered and conceited. He appeared to be egotistical but was far from it in his true nature. He was never reserved and he used to freely mix not only with people of his age and status but with young and poor as well.

His was a lovable personality. He had a dignified bearing. Love and affection were radiating from his face. He was always sympathetic towards the less privileged class. I had some times seen him actually shedding tears at the poor and suffering.

Another great virtue in him was he used to value others' opinion. He was never obstinate or dogmatic in his arguments. He would not hesitate to correct himself if he were to be found wrong even by juniors. He kept an open mind always in any discussion.

He was a voracious reader. Although he was a student of history and Law his interests were varied and many - Science, humanities, Anthropology, Architecture, Astronomy and Literature. He had several publications to his credit apart from being the editor of the quarterly journal of the Mythic society an Institution well known internationally. He was its Secretary and Treasurer for over three decades. Infact he was known as Mythic Society Srikantaya. His treatise on Adi Shankara received high appreciation from H.H. Sree Shankaracharya of Kanchi Kamakoti Peeta and he was awarded the title of Aithihasika Ratna at a special function held at his house in Bangalore as he was immobilised by Arthritis.

Whenever he was seized with any problem he used to rush to Thiruvannamale to have dharshan of Bhagavan Shri Ramana Maharshi. After spending a couple of days in the sage's Ashram he would return refreshed and cheerful and attend to his normal activities. He had firm faith in getting solutions to his problems in that holy atmosphere of Bhagavan. He asked me to accompany him on one or two occasions. I did not avail myself of that opportunity and I very much regret for it now.

Once he had to cross examine a chemistry professor in the court for a hotelier using rice which was prohibited in the food rationing time. It was said that he read widely the chemistry of various types of starches and proved to the chemistry professor that what he had observed in the specimen provided to him by the authorities had no rice starch content and the hotelier was acquitted. The chemistry professor who happened to be his friend asked him outside the court how he could gather so much knowledge on the chemistry of starches being a lawyer by profes-

ston. Mr. Srikantaya, it appears told him jocularly that his business was over in so far as he could prove that the professor of chemistry did not know chemistry.

His birth centenary is being celebrated now. May his soul rest in peace and may he still continue to bless us from his heavenly abode.

DODDANNA (loved Grand Father)

S. Venkataram

I pondered over for a long time to write about my grand father. Thoughts are too many, since there was not a single day in my childhood, that I was deprived of his company. Thus it is too difficult to bring my thoughts in writing, since I am afraid that it may become a thesis work. Today I owe my upbringing, my rise in life to that grand old man. probably, it may not be exaggerating if I admit that, I am trying to follow his foot steps, may be I do not fit in.

He taught us, a stedfastness, by always insisting on decipline, whether it be in studies, games or personal life.

He inculcated in me the urge to study varying subjects, take keen interest in human problems, view all as one.

The way he tought me from study of scriptures to play a game of bridge is voiced in my memory.

He was an institution by himself with an ocean of knowledge, abundance of love, readiness to help others.

The only way we can pay out tribute to that great man is to live up to his ideals, continue the best works he has left unfinished and spread the massages of his mission in life.

For the national regeneration of our country, and past tradition, it is but right to remember that a good religlous background alone can keep us within the moral restraints and sanctifying aspects of an enlightened civilization

S.S.

SRIKANTANNAYA

- H. Srikantaiah

I am very happy to receive a communication from the Founder-Secretary of the B.M.Sri Smaraka Pratishthana, Prof. M.V. Seetha Ramiah, that I should write a note on "Sakleshpur Srikantaya - The Man and his services to the world of Scholarship'. I am gladly doing so since probably few alive today knew him as I do.

Sri. S. Srikantaya or Srikantannayya as we used to call him and his wife, Srimati Kamalamma whom we used to call Kamalakka, were a divine couple known for their innate goodness and love for all. Not a day has passed since their passing away when I have not thought of them and their children.

Srikantannayya was a self-made man. As an advocate in the Bangalore Bar, he had few equals. He was an Ajatashatru beloved of all. Indology and Oriental Research beckoned him to the Mythic Society of which he was Branch Joint Secretary and subsequently as Secretary and Treasurer for nearly forty years and its heart and soul. Under his stewardship the Society became a mighty institution and attained an international stature few in India barring the Asiatic Society of Bengal have so attained. The Journal of the Mythic Society which he edited for more than twenty five years brought ;name and fame to Indian Scholarship throughout the world. The Journal has completed seventy six years of its illustrious career enjoying the esteemed of all men of Letters and those engaged in archaeology and Oriental Research. Srikantannaya was successor to the late Rev. A.M. Tabard, the Founder of the Mythic Society to whom scholarship is indebted. I am advisedly not using adjectives to the services rendered by Srikantannaya lest it might detract the quality and the quantum of the services rendered by him to the nation and humanity in numerous walks of life. He was an intellectual aristocrat of the mould of a Disraeli and a Balfour. But he sacrificed politics at the altar of Letters and Hinduism. he was an internationalist par excellence. And few in India equalled him. I am writing thus of him as I was associated with him for several years ago in the Mythic Scoeity and elsewhere and knew of his abilities and services to the intellectual world. I do not say that his soul should rest in peace because a man who was Karma Yogi in every sense of the term with no personal motives ambitions and desires except to serve humanity unselfishly and whose soul has merged with God with no prospect of re-birth. I would only suggest that his ideals might influence all those who have been bearing the torch of service to the cause of Indo-

logy and Oriental Research which he nobly held when alive. I should incidentally refer to the services rendered by the late Malali Venkateshiah as curator of the Society and to the late K. Narayanaswami Iyer who assisted Srikantannayya in the editing of the Journal of the Society.

The one memorial to the memory of Srikantannayya would be to collect all his writings including reviews and publish the same in a compendium for the benefit of the present and future generations.

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BHAVAIYA REMEMBERED

S.V. Tungamma

(Original in Kannada)

I am the only living member of Bellur Ramswamiah's family, and Bhavaiya i.e. Srikantaya was married to my sisters, Kamalamma, called as "Kamalakka" in the family circle.

Bhavaiya and Kamalakka had a special position in the family and it is not out of place to mention that most of us, we sisters, Gowramma, Sundaramma and Lalitamma had respect and regard to them. It is only through the good offices, we could come to our father's place as our in-laws were very strict.

Bhavaiah was generous and treated us as one family and even to this date, I am using a 'soap box' given to me nearly seventy years back.

My father's family i.e. Bellur family is really proud of our two Bhavaiyas, one Mysore Bavaiah i.e. B.M.Sri and another one is Sakalespur Srikantaiah.

§§§§§§§§§§

*There is a certain hallow concerning the Jagadgurus of
Sringeri and you feel as if you are before the divine presence.*

S.S.

ಬಿ. ಎಂ. ಶ್ರೀ. ಸ್ವಾಮಿ
ಸ್ವಾಮಿ ಸಾಹು, ಸಾಹುರೇ
ಹಬ, ಅರವಿಂದ, ಒನೆಯ ಬೀದಿ
ಬೆಂಗಳೂರು - ೫೬೦೦೦೮.

MY FATHER, DEAR ANNA

S. Narayana Rao

I was asked by my family members to write about our father. It is indeed difficult task to write about one's father. I will try to record some of the important aspects of his life and family with all humility at my command.

About Ourselves:

We belong to Saklespur family of Malaly Kalappa. The family is known for its closeness and the yeoman service rendered to the erstwhile Mysore State, in official and public life. My father Srikantaya, affectionately called 'Srikantu' by the elders and 'Srikantannaiya' by others, was the son of Sri Manjayya and grand son of Kalappa. Kalappa and his family were held in high esteem in Hassan District as well as in the State. Kalappa was instrumental in starting the Indian Planters' Association.

Manjayya was the first graduate of Hassan District and his portrait is displayed in High School, Hassan. After graduation from Madras University, Manjayya enrolled as an advocate in the Chief Court, at Bangalore. Later on, he joined the judicial services and Chief Justice K.S. Chandrashekar Iyer was his contemporary. He read an address to H.H. Chamaraja Wodeyar on behalf of the people of Hassan Dist after rendition. He died at an early age and our Anna, father was only six years old. Anna was looked after by his uncles and maternal family. Anna's relationship with his mother was really special, dear and affectionate and he was 'Magu' to his mother till her death.

Early Days:

Father had his early education in Hassan. He had his college education at Bangalore and Madras. He enrolled at the High Court of Mysore, Bangalore after law degree from Madras University. He practised law with Heresave Krishnappa, who was his father's contemporary. During his college days, he had the company of many of the illustrious sons of India whose contributions in the field of education, administration and politics are well known. The names of some of them are recapitulated here: Arcot Ramaswami Mudaliar, A.V. Ramanathan, Masti, S. Satya Murthy, Bellodona Bheema Rau, S.V. Krishnaswami Iyengar.

Father's interest in various subjects like history, education, astronomy etc. brought him in close contact and association of people in public life at that time. viz. Dr. S. Krishnaswami Aiyangar, Dr. Radhakrishnan, Alladi Krishnaswami Aiyar, Sir C.P. Ramaswami Aiyar, V.S. Srinivasa Sastry, Dr. Salatore, Jayaswal, Father Heras and others.

The time, when father settled in Bangalore, the situation was such, that there was ample scope for social and public spirited workers. The Govt. of the Maharaja, Krishnaraja Wodeyar IV, under the stewardship of the famous Engineer cum Statesman, the Dewan Sir M. Visveswariah, had launched multifold activities to modernise the state by establishing the University, Bank of Mysore, Industries, Irrigation and Agriculture, Rural planning and Development etc. The elites and socially conscious intellectuals formed the 'Century Club', as a forum for discussion of social and cultural activities and providing sports. Anna joined the club and participated in its activities and continued his favourite game of tennis. He continued his favourite games of tennis, bridge and chess cultivated at Madras YMCA and later on he was an active member of Basavanagudi Service Club.

Social Activities:

Bangalore Municipality was inaugurated under the presidentship of Sir K.P. Puttaannachetty and he became its first legal adviser. He wrote a Hand Book on Bangalore. He had the welfare of the people at heart and this can be seen in his lecture on 'Mass Happiness' delivered at the Civic and Social Progress Association, where he was a member.

He was a hard task master and a good organiser. He did his home-work very well as can be seen from the work he did at the Basavanagudi Co-operative Society during the hard days of war time and the Central Co operative Land Mortgage Bank, Bangalore. He organised the exhibition at Cubbon Park. He acted swiftly in calling the military from Cantonment to quench the accidental fire, which blazed the area.

He was a life member of the Kannada Parishad to which he presented the portrait of B.M. Srikantha. His love of Kannada lead him to speak on 'Janapada Sahitya' on AIR Dharwar, 'Mysore Gatha Vibhava' at Nanjangud and wrote on 'Sir M. Visveswariah' in Jeevana.

He was very conscious of his social responsibilities and duties. All questionnaires from commissions, such as Fazil Ali on State Reorganisation, Sanskrit commission, International Commission on Jurist were filled in complete and presented in time, personally if possible.

He was the founder editor of Mysore Law Journal and the work was spoken well of as narrated by Justice Nittoor Srinivasa Rau while presiding on the occasion of his Birth Centenary celebration on 18.7.1986.

He was a journalist and wrote articles in the national papers on important events of the day and was a founder vice-president of working journalists association.

Mythic Society, his second home:

Father's interest in the History of his state and the advice of his guru, S. Krishnaswami Aiyangar, brought him close to the Mythic Society, which became his second home from 1917 to Sept. 1956. His contact with this institution in brief are his services as the secretary for History Section, Hon-Secretary, Treasurer, Editor of the Journal. During his association with the Society, its Silver Jubilee was celebrated. He continued to publish the journal even during the war period so that now the journal can proudly proclaim its continuity of seven decades and above. Scientists like Sir C.V. Raman and literary giants like B.M. Srikantia took active interest in the institution with other celebrities in the field of History, Antiquity, Epigraphy, etc. He prepared and delivered a lecture on 'Mysore through the Ages' during the Silver Jubilee celebrations as a 'Guru Kanike' to Sri. S. Krishnaswami Aiyangar, when he could not come to deliver his lecture due to indisposition.

He showed keen interest in the youngsters of the humanities dept. of the university and inducted them into active participation and utilization of the services of the society. This can be seen from the reminiscences of the historians of yesteryears in the Golden Jubilee issue of the JMS.

He was kind and considerate towards the people who worked in the institutions in which he had connections. The servant quarters were built for the staff

members of the Society and given without rent. He was sympathetic to the staff members and people like Venkataranja Jetty, Muniswamy, his mother Thimakka and Kavaiaaya gave devoted service to the institution till the end of their lives.

Mahatma Gandhi who was convalescing at Nandi Hills was good enough to accept the invitation extended by the Society and addressed the members of the institution. Portrait of Mahatma Gandhi was unveiled in the Society later on.

During his student days at Madras, he felt that History of Mysore had been neglected and little was done in a scientific way. He wanted History should be separated from the existing legends and myths, checked with facts and properly presented. This spirit of his, with the inspiration of his guru, Sri S. Krishnaswami Aiyangar the institution of the Mythic Society gave him further impetus to undertake serious study and research of the history of this area covering nearly a thousand years from Hoysalas to Krishnaraja Wodeyar IV of Mysore through the kingdom of Vijayanagara.

Sri.H. Srikantaya, a noted journalist and former M.L.C., in appreciation of father's work to the Mythic Society presented Anna's portrait and the same was unveiled by Sir C.V. Raman. It took all the resources of Sri H. Srikantaya to get Anna to sit before a photographer. It is really a great success for Sri H. Srikantaya. It was a difficult task for Anna to present the annual report and be in the premises when his portrait was unveiled.

He was a good friend and admirer of Late T.P. Kailasam and the prose works of noted English poet P.B.Shelly presented to him in the dramatists hand-wiriting. Kailasam - London 1912 is in our collection.

Anna and Education

He took keen interest in the subject of Education especially when he was a member of the Representative Assembly and the University Senate. His contact with the senate continued for a considerable time; during his tenure he proposed for the introduction of Kannda medium at the university level and opening of the faculty of law. He moved a resolution in the assembly for compulsory medical examination of the students in the schools. He sent all his children and grand-

children to National High School, where the medium of instruction was Kannada. He was not against English, as he writes in Aryan Path of 1938, 'The influence of English literature on our thought and life has come to stay and is everlasting'.

He was very fortunate to have the company and advice of elder educationists like M. Shama Rao, C.S. Balasundrum Iyer, Dr. Brijendranath Seal and others. In 1938, when I met Dr. Seal at Calcutta, he spoke affectionately of 'Srikantu' and blessed me in chaste Kannada.

Anna home dist & Family

He was keen on the development of Hassan Dist by harnessing the river Hemavathi and using the surplus water to the semi arid areas of Tumkur and upto the city of Bangalore.

He edited a souvenir on the occasion of the silver jubilee of the Krishnaraja Wodeyar IV and presented the copy to 'Tathaiya' elder journalist of Mysore, Venktakrishnaiya and got his blessings.

Most of the writings of dear Anna were in his beautiful pearly handwriting. At a later stage, in the absence of his beloved Boswell, Sri Hari Rao, he would call one of his children to take down the dictation. He would patiently repeat the sentences and help in the spellings; but did not like interruptions while he was dictating. Unfortunately, this exercise would begin in the late night or early morning i.e. 3 a.m. He would correct the typed script, and the final one would have to be carried to his righthand man R. Hari Rao or to the press as the case may be.

It was a rarity in the home, when he dined only with his children. He was particular that the guests and/or needy boys should sit by his side. He took ups and downs in life like bereavements, serious illness, danger to life etc. stoically. He nursed one and all close to him, during their illness. He helped the needy.

Anna had a very good and amicable relationships with his in laws family. He was so close with them, many a times, he travelled with his father-in-law, Bellur Ramaswamiah and his sister-in-law's husband B.M. Srikantia. His travels took him to many a historical place. He liked to have some of us with him so

that travel would be used for character building and as an education. He visited Ceylon, Ajanta and Ellora, pilgrimage places in the north, Pondicherry, apart from frequent trips to Hampi and inside the state. His favourite resort especially under great stress used to be Ramanasrama, Gubbi Chidambarasrama, Kanchi and sometimes Aurobindo Ashrama. Anna used to be fresh and beaming after every visit to these places. Most of us visited these places with him. Anna visited the Samadhi of Sadasiva Brahmendra at Nerur near Karur with Swami Chidambara of Gubbi, Naraswami Iyer, a keen student of philosophy, Sanskrit and history. This visit had a serene effect of him. Sringeri Swamigal told him about the special relationship of the samadhi to the Sringeri Mutt.

Anna had his profession for keeping the family above wants, as said by one of his close associates. The rest of the energy was spent for co-operative movement, writing, and his second home, the Mythic Society. His rapport with his colleagues at the bar and bench was such, the Chief Justice C.S. Doreswami Iyer made a reference in the court hall, when he was invited to give lectures on Vijayanagara History at the Annamalai University.

Anna was good at cooking and the food used to be delicious. He was a early riser and the children were lucky to have his company while studying. he used to prepare coffee and keep the water hot for bath, especially during our examination time.

He was disciplined in life and very emmaculate in his dress. Dinner used to be taken just after the English News at 9 a.m. We used to be very reserved inspite of freedom of speech allowed to us. He wanted us to talk coherently and sensibly; loose talks were discouraged. he showed us the way of analytical thinking and proper exposition of the ideas. he wanted that every statement to be substantiated; he used to refer us to pages, and books etc of his library so that we could be sure of our stand.

Anna was prompt and uptodate in his correspondence. All letters were replied on the same day. Many a times, coming home after a heavy day, he would reply the letters and post it himself even without waiting for a sip of coffee.

He encouraged us in participation of extra curricular activities like sports,

dramas, debates etc. In our younger days, he wanted us to read the story of the cinema, before giving permission to visit the show. he would ask us to write about the story and answer his questions. He was a nationalist as can be clearly seen from his writings. He attended the first session of the Mysore State Congress. He allowed the relatives to take part in the freedom movement. He believed in value based life, especially in public and private life. He was very sensitive to baseless criticisms, loose talk and rumour mongering.

Anna was very good with facts and figures. I can just recall his meeting with Dr. Somerwell who operated on me at Vellore. When they met they discussed about the Himalayan fauna and flora and Dr. Somerwell, a member of the Himalayan expedition was pleased about it.

He was kind and reasonable to the demands of the workers without sacrificing the interest of the industries as can be seen from his work as legal adviser to the industries.

Grand mother was affectionately called as 'Akka' by one and all. Anna's love, respect and reverence to his mother, was such, he celebrated the 'Kanakabisheka' on a big scale in 1944, when his first grand son was born. He made it a point to invite all the close associates of his father viz. Justice Chandrashekar Iyer, Taj peeran, H. Krishnappa, P.G. De Souza and others. prof. K.V. Rangaswami Aiyangar, seeing Anna's respect and love for his mother, bought a big vessel full of Ganges water from Benares and gave her to have a bath during her illness. During the illness of our Ajji, he never moved out of Bangalore without her permission and the medical opinion of our doctor dear Dr. B. Nanjappa. As fate could have it, Akka breathed her last, when Anna was away at Mysore. he came to Bangalore by six in the evening, holding his tears, changed the dress and went straight to the crematorium. Akka was all in all for him; it was a difficult task for him to adjust to life without his dear mother.

He was lucky to have a lovable and understanding wife, in our mother, who stood by his side at all times.

During his last illness, lasting for nearly a decade, he reread all the books he had collected in his library and infuse other members of his family to read

them. He was very fond of his grand children and taught them chess and bridge. He made them read the books and newspapers so that he could correct their pronunciations and punctuations. The mind was alert till the last. he was a very good conversationalist, visitors were kept in rapt attention, fully absorbant in the subject.

I will close this writeup with two anecdotes from his roommate Dr. Masti and classmate A.V. Ramanathan. Masti, talking about him, couple of months back, talking about his roommate said that 'Srikantaya read the texts for me during the examinations when I had eye-sore and this made me what I am now'. Ramanathan consoled mother and us, when Anna died saying 'Srikantu has now become a RISHI' (In Kannada).

I pray his sould may guide his family members and associates to be true sanatanis in their life.

In a mass movement which is a war against illiteracy, regional considerations and local requirements must be properly studied while shifting emphasis from books to crafts and from words to action.

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*Vivekananda brought down the clear and vitalizing stream of spirituality from the celestial heights and the seclusion of Ramakrishna's life and made it break through the cliffs of doubts and scepticism and rush down hills and valleys in the ever widening might current.*

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If it be necessary to change any social custom, the necessity underlying it should be found out first of all, and by altering it the custom will die of itself.

S.S.

SAKLESPUR SRIKANTAYA (1886-1966)

K.G.Nagarajan

(Reprinted from the Quarterly Journal of The Mythic Society, Vol. LXXVII, Issue Nos. 1 & 2 January-June 1986.)

The end of the nineteenth and the beginning of the twentieth century represented sloughing off process in India's History. It was essentially due to the atmosphere generated by the Indian renaissance. During this period great ferment had set in in the realm of intellectual activity. As there was a great stir in the people's mind, ideas and aspirations took a new shape. Every Indian became proud of the past. This was a part of the process of preparation to rid the country of the foreign rule. A number of institutions and individuals strove towards this end. Saklespur Srikantaya was one such man.

Srikantaya was born in a respectable family at Arkalgud on 18th July 1886. He lost his father when he was a child of six years. he was brought up by his mother who was affectionate and good natured. he completed his secondary school education at Hassan. later he studied at the Central College, Bangalore and Christian College, Madras. Among his class mates and college contemporaries were S. Sathya Murthy, John Mathai, A. Ramaswamy Mudaliar, A.V. Ramanathan, Masti Venkatesa Iyengar and S.V. Krishnaswamy Iyengar. Even during his student days Srikantaya evinced abiding interest in several subjects. Astronomy, astrology, history and literature were a few of them. Though he never professed his learning, he was very firm when it came to hold his strong views. He gave masterly treatment to all topics handled by him. He took up practice of law at Bangalore. he was the first legal adviser to the Bangalore City Municipality.

The period in which he was born and lived had its importance in his making. He was service orientated and was associated with several institutions which afforded an opportunity for him to serve several public causes. During the year 1907, he settled down at Bangalore. The same year he founded the people's convention at Bangalore, along with M.P. Somashekara Rao and D.V.Gundappa. He became a life member of the Kannada Sahitya Parishat. he presented to this institution several books from his personal collection and also a colour portrait of B.M. Srikantaya. He was an office bearer of Basavanagudi Cooperative Society Ltd. Mysore

State cooperative Land Mortgage Bank and Mysore State Journalists Association. He was a member of the Bangalore District Board, the Mysore Representative Assembly and the Senate of the Mysore University. He advocated imparting education at the University level in Kannada. As early as 1921, he pleaded for the establishment of Law faculty in Mysore University. He was also associated with Masonic Lodge. He was elected secretary of the Lodge. He was one of the first few Indians to be elected to this office, which was then the preserve of the Europeans.

Srikantaya was a member of the royal Asiatic Society of Great Britain and Ireland. Among the institutions he served, the most meaningful was his association with the Mythic Society, Bangalore. His first contact with the Society was in 1917, when he read a paper on the 'Hoysala Empire'. Immediately, he was elected the Brnach Secretary for History. He became Joint Secretary in 1922, and was elected Secretary and Treasurer in 1923. He held these offices till 1956. Apart from the administrative responsibilities of the Society, he was also connected with the academic side namely with the **Quarterly Journal of the Mythic Society**. He was one of the Editors of the Journal together with F.R.Sell and K. Devanathachar during the years 1931-1934. Sell left India during 1934 when Srikantaya and Devanathachar continued the assignment. After the demise of Devanathachar in 1945, Srikantaya edited the **Journal** single handed, for a period of over 9 years.

Srikantaya had a flair for writing. His indepth study on several topics in various disciplines stood in good stead in this enterprise. he contributed to several papers like **The Hindu**, **The Daily Post** besides the **Quarterly Journal of the Mythic Society** in which over 30 articles of his have appeared. he was the author of a 'Guide Book of Bangalore'. He was desired to write an account of the pilgirmage of Kailas by the Late Maharaja of Mysore, Sri Krishnaraja Wodeyar IV. Another publication of his is a Souvenir brought out on the occasion of the Silver Jubilees of the reign of his late Highness of Maharaja of Mysore.

Though this article is not the proper vehicle to highlight his scholarship, vividness and articulate manner of expressing his views on many varied subject, it would be a failure of duty if a few words are not said at least about a couple of his articles, when we are paying our homage to this multifaceted person. In his articles on Anuradhapura and Chitradurga, both of which places were visited by him there are all good elements of a travelogue. A fondness for the historical background, observation of details, vivid descriptions of places, monuments like Bo tree, Ilala's tomb. Isurumuniya temple, Tessa wewa, concern over disappearance of forest in

Chitradurga, excavations conducted at Chandravalli by Narasimhachar and Dr. M.H. Krishna and Krishna's excavations at Brahmagiri are dealt with in a sincere and scholarly style. His articles published in the **Quarterly Journal of the Mythic Society** belong to several categories. A few of them are lectures delivered by him earlier, a few are travel accounts, reviews of books in several disciplines and articles on cultural and Indological topics. His reviews on B.M. Shri's **Asvathamam** gives an insight to Srikanthaya's love of literature. A work that is based both on the Indian epic **Mahabharatha** and **Ajax** of Sophocles, it has been a successful work. Srikanthaya also highlight the fact that though by and large the tragic atmosphere is not in vogue in Oriental literature, there was an exception on the Indian scene in **Urubhangam** of Bhasa. In his review of the novel **Channabasava Nayaka** by Masti, the Bednur historical background is very vividly traced from the days of the Vijayanagara Kingdom. The manner in which Rani Veerammaji proudly defended the capital as best as she could against Haidar, and the fact that she was steady and astute as if she were a man is well brought out. In the review of the books by S. Radhakrishnan, **Eastern Religions and Western Thought** one is made aware of the stark truth that with the progress of mankind on one side, another bleak aspect of destruction throughout the globe is also growing. He observes that political, social and economic policies must subserve the common interests of humanity. In obituary notes on persons whom he knew well and personally, Srikanthaya highlights several contributions of the departed souls. Thus one becomes aware of the contributions of R. Narasimhachar, who showed that Mysore State was no back water in the early periods of history. N.S. Subba Rao the eminent economist and good teacher was the first Chairman of Inter University Board of India. Though Srikanthaya did not personally participate in the country's freedom struggle, his articles on the Vijayanagar Empire, Hind Swaraj, and Gandhi bring forth the evidence that he was a staunch nationalist.

Srikanthaya passed away on 12th August 1966. He had a special place in his heart for the Mythic Society with which he was associated for nearly three and a half decades as Secretary and Treasurer, and had a stint with editing it **Quarterly Journal** for nearly two and a half decades. Savants like Tabard, F.J. Richards, B.L. Rice, Fleet, S. Krishnaswamy Iyengar, R. Narasimhachar, C. Hayavadana Rao, Dr. M.H. Krishna and a host of others were responsible for nurturing the Society to its present pre-eminent position. Srikanthaya also contributed his mite for this cause, he had longed that the Society should be a premier research centre. The best way of paying tribute to Srikanthaya is to see that his wish is fulfilled.

SAKLESPUR SRIKANTAYA

The Man and his service to the world of Scholarship

B. Ramaswamy

The British, after consolidating their position in India, rendered invaluable service by enabling Indians to learn English and gain access to the history, culture and philosophy of the west. Simultaneously, the Indians were able to discover the past greatness and eventful history of India brought to light by the great Indologists of the 19th century. This brought about the renaissance in the second half of the 19th century which culminated in the first half of the 20th century. The rendition of Mysore to its ancient royal family after the commissioners' rule of 50 years cleared the gloom that had been cast over Mysore and enabled the Mysoreans to develop in all walks of life under the stewardship of the illustrious rulers and their able Dewans. It was during such a period that Saklespur Srikantaya lived and worked, making notable contributions in the fields of history, literature and culture of the period.

Srikantaya was born on 18th July 1886. After finishing his education in Bangalore and Madras, Srikantaya settled in Bangalore as an advocate participating effectively in the public life of the city. His was a multi-faceted personality. His field of interest was vast and varied. A prominent advocate, he was a fluent speaker, aided by his knowledge and command over English and Kannada, with a fair acquaintance of Sanskrit. Apart from being a historian and literary critic, he evinced interest in astronomy and astrology.

Amongst his writings which number over 30, his 'Founders of Vijayanagar' based on the lectures he delivered on the foundation of the Vijayanagar Empire and the part played by the celebrated Sage Vidyanaraya in the foundation of 'that great Hindu Empire of the South', is outstanding. It is an authoritative work dealing with the identity of the brothers who founded the Vijayanagara Empire and the part played by Vidyanaraya in establishing the Kingdom.

Two of Srikantaya's works connected with Kannada language and literature which merit special attention are his 'Kannada Passages in the Oxyrhynchus Papyri No. 413' and his 'Aswathaman (of Sri) - A Critical Study'. Some passages in an unknown language were noticed in a Greek Force of the 2nd Century A.D. Several

Scholars, notably Dr. R. Shama Sastry, Dr. E. Hultzoch, R.L. Rice and R. Narasimha-charya have opined that the unknown language could be Kannada. Srikantaya studied the passages in detail and wrote an exhaustive essay concluding that 'judgement should be suspended pending further elucidating and hoped that Dr. Shama Sastry's identification will be enabled by further research to become an accepted fact'. Indeed a discerning judgement by a legal luminary.

His 'critical study' of 'Aswathaman (of Sri) in a masterly piece of criticism dealing exhaustively with the plot, the Greek and Indian legends, cultural background of the theme, characterisation, style, metre etc. He admires the masterly rendering of the Greek tragedy in the Indian setting and recognises its importance in Kannada literature as an epoch-making literary creation of the genius who brought about the renaissance in Kannada Literature.

Srikantaya had great regard and respect for the royal family of Mysore whom, he felt, continued 'the traditions of Vijayanagar, occupying the throne of the patriotic sovereign Vira Ballala III who devoted his life to the cause of Hinduism and made it possible for South Indian Hindus to be the Hindus they are today'. 'Kailasa Pilgrimage' of H.H. the Maharaj of Mysore' is an interesting travelogue depicting the pilgrimage to Manasarovara and Mount Kailash in the Himalayas, undertaken by Sri Krishnaraja Wodiyer IV with his entourage in 1931. 'Sri Krishnaraja Wodiyar IV' is a memoir containing the biography of the Maharaja written after his death in 1940, offering deep insights into the eventful life of the Maharaja.

'Jagadguru Chandrashekara Bharati Swamiji, Sringeri' is a memoir containing a brief life sketch of the great saint written after his Mahasamadhi in 1954. Another important work of Srikantaya in his 'Sri Sankaracharya and his Mission' in which he has elaborately dealt with the life of Sri Sankaracharya, his times and the monumental works rendered by him. The treatment is scholarly and exhaustive and affords a very good insight into the towering personality of Adi Sankara. Srikantaya was a staunch devotee of the Sharada Peetha of Sringeri.

Srikantaya's 'Heavenly Mansions of the Hindus' is a very useful handbook on Astronomy which deals with several aspects of Astronomy and Astrology, both east and West, including the Mythological aspects. It is proof enough of the thorough knowledge Srikantaya had of the subject. His 'Symbolism of the Yajnopavita' is an authoritative tract on the subject, providing ample opportunity for those who

wear the Yajnopavita, to know something about the sacred thread which they usually wear without knowing its significance.

Srikantaya was a life member of the Kannada Sahitya Parishat and had a fair acquaintance of the Kannada literacy activities of the period. He could have written some of his articles in Kannada if he had only thought of it. It may perhaps be with a view to reach a wider reading Public through the Mythic Socieity that he preferred to write in English. He has written several reviews in the Q.J.M.S. from time to time.

Srikantaya associated himself with several public Institutions in Bangalore in addition to his being a member of the Bangalore District Board, the Mysore Representative Assembly and the Senate of the Mysore University. He was a member of the Royal Asiatic Society of Great Britain and Ireland. His association with the Mythic Society as Secretary and Treasurer and as Editor of the Quarterly Journal of the Mythic Society consumed most of his spare time. How he coped with all this strenous work along with his personal work and legal practice is beyond comprehension.

I had the good fortune and the pleasure of being with Srikantaya on several occasions sometimes for several hours at a stretch between 1961 to 1965. I heard him with admiration narrating interesting and informative anecdotes about happenings in Mysore and Bangalore and about some prominent personalities of yester years. We also used to have discussions about some of the topics dealt by him in his writings particularly about Vijayanagara and Sankaracharya. He never appeared tired inspite of the fact of his indifferent health and he being incapacitated to move about. He was a colossus who was modest and unassuming; an erudite scholar with a liberal outlook; a rare type of a gentleman, we rarely come across.

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ಕಲಾಭಿಮಾನಿ ಶ್ರೀಕಂಠಣ್ಣಯ್ಯ

- ಎಂ. ವಿ. ಸೀತಾರಾಮಯ್ಯ

ಮೈಸೂರು ಹಳೇ ಅಗ್ರಹಾರದ ಒಂದು ಭಾಗವಾದ ರಾಮಚಂದ್ರ ಅಗ್ರಹಾರದ 3 ನೇ ಬೀದಿಯಲ್ಲಿ ನಮ್ಮ ಮನೆ-ಹಿಂಭಾಗದ ಮನೆ-ದೇವಸ್ಥಾನದ ಮನೆ ಎಂದು ಹೆಸರಾಗಿತ್ತು. ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಪರಮ ಭಕ್ತರೂ, ವಿದ್ವಾಂಸರೂ, ಕವಿಯೂ ಆಗಿದ್ದ ನನ್ನ ಮುತ್ತಜ್ಜ ತಿಮ್ಮಪ್ಪದಾಸರನ್ನು ಚಿಕ್ಕನಾಯಕನ ಹಳ್ಳಿಯಿಂದ ಬರಮಾಡಿಕೊಂಡು, ಅರಮನೆ ಕೋಟೆಯೊಳಗೆ ತ್ರಿಣಯನಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಆವರಣದಲ್ಲಿ ಅವರ ಇಷ್ಟದೈವ ತಿರುಪತಿ ವೆಂಕಟರಮಣ ಸ್ವಾಮಿಯ ಪೂಜೆ ಮಾಡಿಕೊಂಡು ಇರುವಂತೆ ಹೇಳಿ ಅವರಿಗೆ ಆಶ್ರಯ ನೀಡಿದರು. ಅವರಿದ್ದ ದೇವರಮನೆ ಅರಮನೆಯಿಂದ ಮನ್ನಣೆ ಪಡೆದು, ದೇವಸ್ಥಾನ ಎಂದೇ ಪ್ರಸಿದ್ಧವಾಯಿತು. ನಾಲ್ಕಡಿ ಕೃಷ್ಣರಾಜರ ಕಾಲದಲ್ಲಿ ಅರಮನೆಯ ಸುತ್ತ ನಿರ್ವಸತಿ ಮಾಡಬೇಕೆಂಬ ಉದ್ದೇಶದಿಂದ ಮನೆಗಳ ಒಡೆಯರಿಗೆ ಪರಿಹಾರದ್ರವ್ಯ ನೀಡಿ ಎಲ್ಲ ಮನೆಗಳನ್ನು ಒಡೆಯಿಸಲಾಯಿತು. ಈ ಸಂದರ್ಭದಲ್ಲಿ ನನ್ನ ತಾತನ ಕಾಲದಲ್ಲಿ ವೆಂಕಟರಮಣಸ್ವಾಮಿ ಅಗ್ರಹಾರಕ್ಕೆ ವಲಸೆ ಬಂದದ್ದು. ನನ್ನ ತಂದೆ ಪರಿಹಾರದ್ರವ್ಯದ ಜೊತೆಗೆ ಸಾರ್ವಜನಿಕರಿಂದ ಚಂದಾ ಎತ್ತಿ ದೇವರಿಗೆ ಭರ್ಜರಿಯಾದ ಸಣ್ಣ ದೇವಸ್ಥಾನ ಕಟ್ಟಿಸಿಯೇ ಬಿಟ್ಟರು! ದೇವಸ್ಥಾನದ ಓಂದೆ ವಾಸಕ್ಕೆ ಸಣ್ಣ ಮಣ್ಣಿನ ಕಟ್ಟಡ-ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿ 3 ಅಡಿ ಓಣಿಯ ಮೂಲಕ ಮನೆಗೆ ದಾರಿ.

ನಾನು ಲೋವರ್ ಸೆಕೆಂಡರಿ ತರಗತಿಯಲ್ಲಿ ಓದುತ್ತಿದ್ದೆ (1923-24). ನನ್ನ ದೊಡ್ಡಪ್ಪ (ತಂದೆಯ ಅಣ್ಣ) ದೊಡ್ಡಮ್ಮ ನನ್ನ ತಂದೆಯ ಜೊತೆಯೇ ವಾಸಮಾಡಿಕೊಂಡಿದ್ದರು. ಅವರಿಗೆ ಸಂತಾನವಿಲ್ಲ. ನನ್ನ ಅಣ್ಣ ಒಬ್ಬ ಅವರಿಗೆ ದತ್ತುಪುತ್ರ. ಆಗ, ಸೊಗಸಾದ ಜರಿಪೇಟೆ ಧರಿಸಿದ ತ್ರೀಪೀಸ್ ಸೂಟು (ಓಪನ್ ಕಾಲರ್ ಕೋಟು, ವೆಸ್ಟ್‌ಕೋಟು, ಷರಾಯಿ) ಧರಿಸಿದ್ದ ತಕ್ಕಮಟ್ಟಿಗೆ ಎತ್ತರವಾದ ಆಕೃತಿಯ, ಗೋಧಿ ಬಣ್ಣದ ವರ್ಚಸ್ವೀಮುಖದ ಒಬ್ಬ ವ್ಯಕ್ತಿ ಕಿರಿದಗಲದ ಓಣಿ ಹಾದು, ಬಾಗಿಲ ಮುಂದೆ ಬಂದು ನಿಂತು, “ಸೀಚ್ಚಿಕ್ಕಮ್ಮಾ” ಎಂದು ಕೂಗಿದಾಗ, ನನಗೆ ಆಶ್ಚರ್ಯವೇ ಆಶ್ಚರ್ಯ! ಇಂತ ಒಬ್ಬ “ದೊಡ್ಡಮನುಷ್ಯರು” ನಮ್ಮ ಬಂಧು ವರ್ಗದಲ್ಲಿ ಇದ್ದಾರೆಯೇ ಎಂದು ನನಗೆ ಆಶ್ಚರ್ಯ.

ನನ್ನ ದೊಡ್ಡಮ್ಮನ ಹೆಸರು ಸೀತಮ್ಮ. ಶ್ರೀಕಂಠಣ್ಣಯ್ಯನವರ ತಾಯಿ, ಎಂಟಕ್ಕನ ತಂಗಿ, (ಈ ಸಂಗತಿ ತಿಳಿದುಬಂದದ್ದು ಅಮೇಲೆ). ಹೀಗೆ, ನನ್ನ ದೊಡ್ಡಮ್ಮ ಶ್ರೀಕಂಠಣ್ಣಯ್ಯನವರಿಗೆ “ಸೀಚ್ಚಿಕ್ಕಮ್ಮ” ಇವರಿಬ್ಬರೂ ಸೋದರಿಯರು. ನನ್ನ ತಾಯಿ ಇವರ ತವರೂರು ಹಾಸನ ಜಿಲ್ಲೆಯ ಅರಕಲಗೂಡು.

ನನ್ನ ದೊಡ್ಡಮ್ಮನ ಯೋಗಕ್ಷೇಮ ವಿಚಾರಿಸಿದಮೇಲೆ ಶ್ರೀಕಂಠಣ್ಣಯ್ಯ “ಚಿಕ್ಕಪ್ಪ” ಎಲ್ಲಿ ಎಂದು ಕೇಳಿದರು. ಮಂದಿನ ದೇವಸ್ಥಾನದಲ್ಲಿ ದೇವರಪೂಜೆ ಮಾಡುತ್ತಿದ್ದಾರೆ ಎಂದು ಕೇಳಿ ತಿಳಿದು, ಅಲ್ಲಿಗೆ ತೆರಳಿದರು. ನನ್ನ ದೊಡ್ಡಮ್ಮನ ಬಳಿಗೆ ನಾನೇ ಅವರನ್ನು ಕರೆದೊಯ್ದೆ. ದೊಡ್ಡಪ್ಪ ಸಾಲಿಗ್ರಾಮಗಳಿಗೆ ಅಭಿಷೇಕ ಮಾಡುತ್ತಿದ್ದರು. ಬೂಟು ಕಳಚಿ ಕಾಲುಚೀಲ ಹಾಕಿಕೊಂಡೇ ದೇವರಮನೆ ಪ್ರವೇಶಿಸಿದರು. ಪೂಜೆಗೆ ಅಡ್ಡಿಮಾಡಬಾರದೆಂದು ದೇವರ ಮನೆಯ ಕುಸುರಿ-ಕೆತ್ತನೆ ಕೆಲಸದ ಬಾಗಿಲು-ಬಾಗಿಲ ವಾಡಗಳ ಸೊಬಗನ್ನು ಸವಿಯುತ್ತಾ ನಿಂತುಬಿಟ್ಟಿದ್ದರು. ತುಸು ಹೊತ್ತಾದಮೇಲೆ ಬಾಗಿಲ ಅಕ್ಕಪಕ್ಕಗಳಲ್ಲಿ ಗೋಡೆಯ ಮೇಲೆ ಹಾಕಿದ್ದ ಎರಡು ಚಿತ್ರಪಟಗಳ ಮೇಲೆ ಅವರ ಕಣ್ಣು ಹಾಯಿತು. ದೊಡ್ಡಮ್ಮನವರ ಮಂಗಳಾರತಿಯ ಘಂಟಾನಾದ ಕೇಳಿಬರುವವರೆಗೂ ಚಿತ್ರವಲೋಕನದಲ್ಲಿ ತಲ್ಲೀನರಾಗಿದ್ದರು ಶ್ರೀಕಂಠಣ್ಣಯ್ಯ. ದೊಡ್ಡಪ್ಪ ದೇವರಮನೆಯಿಂದ ಹೊರಕ್ಕೆಬಂದು ದಿನಸಿತ್ಯದ ರೂಢಿಯಂತೆ ನನ್ನ ಮುಂದೆ ಮಂಗಳಾರತಿ ತಟ್ಟೆ ಹಿಡಿದರು. ನಾನು ಮಂಗಳಾರತಿ ತೆಗೆದುಕೊಂಡು, ದೊಡ್ಡಮ್ಮನನ್ನು ಕುರಿತು, ಇವರು.....ಇವರು..... (ಆಗ ಶ್ರೀಕಂಠಣ್ಣಯ್ಯನ ಹೆಸರು ನನಗೆ ಗೊತ್ತಿರಲಿಲ್ಲ) ನಿನ್ನನ್ನು ನೋಡಲು ಬಂದಿದ್ದಾರೆ ಎಂದು ತಿಳಿಸಿದೆ. “ದೊಡ್ಡಪ್ಪ” ಎಲಾ. ನೀನು ಯಾರೋ ದೊಡ್ಡ ಮನುಷ್ಯರು ಅಂತ ಇದ್ದೆ ಯಾವಾಗ ಬಂದೆ ಶ್ರೀಕಂಠ? ಅತ್ತಿಗಮ್ಮ, ಹೆಂಡತಿ ಮಕ್ಕಳು ಎಲ್ಲಿ ಕ್ಷೇಮ ತಾನೆ? ಎಂದು ಕುಶಲಪ್ರಶ್ನೆ ಮಾಡಿದರು. “ಸೆನೆಟ್ ಮೀಟಿಂಗಿಗೆ ಬಂದಿದ್ದೆ. ನಿಮ್ಮನ್ನು ನೋಡಿಕೊಂಡು ಹೋಗೋಣ ಅಂತ ಬಂದೆ.” ಎಂದು ಹೇಳಿ, ಚಿತ್ರಗಳ ಕಡೆ ಕತ್ತು ಹೊರಳಿಸಿ ಕೇಳಿದರು ಶ್ರೀಕಂಠಣ್ಣಯ್ಯ (ಸೆನೆಟ್ ಎಂದರೆ ಏನು ಎಂದು ನನಗಾಗಲಿ ನನ್ನ ದೊಡ್ಡಮ್ಮನವರಿಗಾಗಲಿ ಗೊತ್ತಿರಲಿಲ್ಲ). “ಈ ಕಡೆಯ ಚಿತ್ರವೇನೋ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯವರದ್ದು. ಆ ಕಡೆಯ ಚಿತ್ರ, ಸಣ್ಣ ಹುಡುಗನದು ಯಾರದ್ದು ಅದು?” ಎಂದು ಪ್ರಶ್ನಿಸಿದರು ಶ್ರೀಕಂಠಣ್ಣಯ್ಯ.

ಚಿತ್ರಗಳ ವಿಚಾರ ನನಗೆ ಗೊತ್ತಿತ್ತು, ದೊಡ್ಡಪ್ಪನವರೇ ನನಗೆ ತಿಳಿಯೇಳಿದ್ದರು. ನನಗೆ ಹೇಳಿದ್ದನ್ನೇ ಶ್ರೀಕಂಠಣ್ಣಯ್ಯ ನವರಿಗೆ ವಿವರಿಸಿದರು. ಆ ಸಂಗತಿ ಹೀಗಿದೆ.

ಮುಮ್ಮಡಿಯವರಿಗೆ ಸಂತಾನವಿರಲಿಲ್ಲವಷ್ಟೆ. ಒಬ್ಬ ಅರಸು ಮಗನನ್ನು ದತ್ತು ತೆಗೆದುಕೊಳ್ಳುವ ವಿಚಾರ ಮಾಡಿದ್ದರು. ಅರಸು ಮಕ್ಕಳಿಗೇನೋ ಕೊರತೆ ಇರಲಿಲ್ಲ. ಬಂಧುಗಳ ಪೈಕಿ ಯಾರೊಬ್ಬರ ಮಗನನ್ನು ದತ್ತು ತೆಗೆದುಕೊಂಡರೂ ಇನ್ನೊಬ್ಬರಿಗೆ ಅಸಮಾಧಾನ. ಬಹುಶಃ ಹಿತಚಿಂತಕರ ಸಲಹೆಯಂತೆ, ಮುಮ್ಮಡಿಯವರು ಒಂದು ಹಂಚಿಕೆ ಹೂಡಿದರು. ಅರಮನೆಯ ಒಂದು ವಿಶಾಲವಾದ ಕೋಣೆಯಲ್ಲಿ ಬಾಲಕರಿಗೆ ಇಷ್ಟವಾಗುವಂತಹ ಬಗೆಬಗೆಯ ಚಿತ್ರವಿಚಿತ್ರ ಆಟದಸಾಮಾನುಗಳು, ಕೀಲುಬೊಂಬೆಗಳು ಕೊಳಲು ಮುಂತಾದ ವಾದ್ಯ, ವಿಶೇಷಗಳು, ಮಿಠಾಯಿ, ಲಾಡು, ಜಿಲ್ಲೆಬಿ ಮುಂತಾದ ಸವಿ ತಿಂಡಿ ತಿನಿಸುಗಳು, ಕಿತ್ತಳೆ, ಸೇಬು ದಾಳಿಂಬೆ, ದ್ರಾಕ್ಷೆ, ಅಂಜೂರ, ಮಾದಳ, ಹಲಸು ಮುಂತಾದ ಹಣ್ಣು ಹಂಪಲುಗಳು, ಪುಷ್ಪಗಂಚ್ಚುಗಳು, ಕಣ್ಣಿಗೆ ಸೋಗಸುವ ಉಡಿಗೆ ತೊಡಿಗೆಗಳು ಅಣಿಯಾಗಿ ನೆಲೆಗೊಂಡಿದ್ದವು. ಒಂದು ಮೂಲೆಯಲ್ಲಿ ಕಂಡೂ ಕಾಣದಹಾಗೆ ಚಿನ್ನದ ಓಡಿಯ (ಒರೆಯೊಳಗೆ ಇರಿಸಿದ್ದ) ಪಟ್ಟದ ಕತ್ತಿ ಇತ್ತು. ಒಂದು ಗೊತ್ತಾದ ಸಮಯದಲ್ಲಿ ತಮಗೆ ಬೇಕಾದ ಅರಸುಮಕ್ಕಳನ್ನೆಲ್ಲ ಕರೆಸಿಕೊಂಡು, “ನಿಮಗೆ ಬೇಕಾದ ಯಾವುದಾದರೂ ಒಂದು ವಸ್ತುವನ್ನು ಮಾತ್ರ ಆಯ್ದುಕೊಳ್ಳಿ” ಎಂದು ಹೇಳಿ ಅರಸು ಮಕ್ಕಳನ್ನು ಒಟ್ಟಿಗೆ ಕೋಣೆಗೆ ಬಿಡಲಾಯಿತು. ಒಬ್ಬೊಬ್ಬ ಅರಸುಮಗ ಒಂದೊಂದನ್ನು ಆಯ್ದುಕೊಂಡ. ಯಾರೂ ಕತ್ತಿಯನ್ನು ಕಣ್ಣೆತ್ತಿಯೂ ನೋಡಲಿಲ್ಲ. ಒಬ್ಬ ಬಾಲಕ ಮಾತ್ರ ಎಲ್ಲ ಪದಾರ್ಥಗಳನ್ನೂ ನೋಡಿದ, ಯಾವುದೂ ಇಷ್ಟವಾಗಲಿಲ್ಲ, ಬೇಸರದಿಂದ ಸುಶ್ವಾಸದ. ಅವನ ದೃಷ್ಟಿಗೆ ಒಡನೆಯೇ ಕತ್ತಿ ಗೋಚರವಾಯಿತು. ಅದನ್ನು ಹುಡುಕಿ ತೆಗೆದುಕೊಂಡು, ರಾಜರೀವಿಯಲ್ಲಿ ಓಡಿದು ನಿಂತ. ಸುದ್ದಿ ಪಕ್ಕದ ಖಾಸಿ ಕೋಣೆಯಲ್ಲೇ ಇದ್ದ ಪ್ರಭುಗಳಿಗೆ ಮುಟ್ಟಿತು. ಬಂದರು, ನೋಡಿದರು, ಹಿಗ್ಗಿದರು. ಅರಸುಕುಮಾರನನ್ನು ಬರಸೆಳೆದು ಅಪ್ಪಿಕೊಂಡರು. ಆ ಭಾವಿ ರಾಜಕುಮಾರನು ಕತ್ತಿಹಿಡಿದು ನಿಂತ ನಿಲುವನ್ನು ಚಿತ್ರಕಾರರಿಂದ ಸ್ಫೂರ್ತಿಗೊಳಿಸಿದರು. ಬಹುಶಃ ಆಗಲೇ ಅವರ ಚಿತ್ರವನ್ನು ಅದೇ ಚಿತ್ರಕಾರ ಬರೆದಿರಬೇಕು. ಎರಡರಲ್ಲೂ ಒಂದೇ ಕೈವಾಡ.

ಈ ಎರಡೂ ಚಿತ್ರಗಳು ಮುಘಲ್ ಶೈಲಿಯ ಮಿನಿಯೇಚರ್ (Miniature) ವರ್ಣಚಿತ್ರಗಳು. ಅಗತ್ಯವಿದ್ದ ಕಡೆ ಚಿನ್ನದ ರೇಕನ್ನು ಬಳಸಲಾಗಿತ್ತು. ಬಳಸಿದ್ದ ಬಣ್ಣವೆಲ್ಲ ಚಿತ್ರಕಾರ ಸ್ವತಃ ತಯಾರಿಸಿಕೊಂಡ ದೇಶೀ ವರ್ಣಗಳು. ಶ್ರೀಕಂಠಣ್ಣಯ್ಯ ಚಿತ್ರಗಳಿಗೆ ಮಾರುಹೋದರು. ಚಿತ್ರಗಳನ್ನು ತಮಗೆ ಕೊಡಿ ಎಂದು ಚಿಕ್ಕಪ್ಪನನ್ನು ಬೇಡಿದರು. “ಇವು ದೇವರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಇರಬೇಕು. ಕೊಡತಕ್ಕದ್ದಲ್ಲ” ಎಂದು ದೊಡ್ಡಪ್ಪ ಕಡಾಖಂಡಿತವಾಗಿ ಹೇಳಿಬಿಟ್ಟರು. ಶ್ರೀಕಂಠಣ್ಣಯ್ಯ ಅಸಮಾಧಾನಗೊಳ್ಳಲಿಲ್ಲ. ದೊಡ್ಡಗುಣ. ಅವರು ನಮ್ಮಲ್ಲಿಗೆ ಬಂದ ಉದ್ದೇಶ, ತಮ್ಮ ತಾಯಿಯ ಆದೇಶದಂತೆ ಚಿಕ್ಕಪ್ಪ, ಚಿಕ್ಕಮ್ಮನನ್ನು ತಿಂಗಳೊಪ್ಪತ್ತು ಬೆಂಗಳೂರಿನಲ್ಲಿ ಇರಲು ಆಹ್ವಾನಿಸಲು. ನನ್ನನ್ನೂ ಜೊತೆಗೆ ಕರೆತರಲು ಶ್ರೀಕಂಠಣ್ಣಯ್ಯ ಕೋರಿದರು. ಸಂದರ್ಭ ಹೀಗೆ.

ಚಿಕ್ಕಂದಿನಿಂದ ನನಗೆ ಚಿತ್ರ ಬರಿಯುವ ಹುಚ್ಚು. ನಾನು ರಚಿಸಿದ ಅಜನೇಯನ ವರ್ಣಚಿತ್ರವನ್ನು ದೊಡ್ಡಪ್ಪ ದೇವರ ಮಂಗಳಾಸನದ ಮುಂದೆಯೇ ಇರಿಸಿದ್ದರು. ಅದು ಶ್ರೀಕಂಠಣ್ಣಯ್ಯನವರ ದೃಷ್ಟಿಗೆ ಬಿದ್ದಿತು. ನಾನು ರಚಿಸಿದ್ದು ಎಂದು ಗೊತ್ತಾಯಿತು. 14 ವರ್ಷದ ಹುಡುಗ, ಯಾವ ತರಬೇತಿಯೂ ಇಲ್ಲದೆ, ಇಷ್ಟು ಚೆನ್ನಾಗಿ ಚಿತ್ರ ಬರೆಯಬಲ್ಲನೇ ಎಂದು ಅವರಿಗೆ ಆಶ್ಚರ್ಯ. ನನ್ನ ಚಿತ್ರರಚನಾ ಸಾಮರ್ಥ್ಯವನ್ನು ಮುದ್ದಾಗಿ ಪರೀಕ್ಷಿಸಲೆಂದೋ, ಶಾಂತವಾದ ಪರಿಸರದಲ್ಲಿ ಚಿತ್ರ ಬರೆಯಿಸಿ ಅದನ್ನು ಕುದುರಿಸಲೆಂದೋ, ಹೇಗಾದರೂ ಇರಲಿ “ನಿನ್ನ ತಮ್ಮನ ಮಗನನ್ನು ನಿನ್ನ ಜೊತೆಯಲ್ಲಿ ಕರೆದು ಕೊಂಡು ಬಾ. ನಮ್ಮ ನಾಣು ಜೊತೆ ಆಡಿಕೊಂಡು ಕಾಲಕಳೆಯಲಿ” ಎಂದು ನನಗೂ ಆಹ್ವಾನ ನೀಡಿದರು.

ಶ್ರೀಕಂಠಣ್ಣಯ್ಯನ ಮನೆಯಲ್ಲಿ ಎರಡು ತಿಂಗಳು ಹಾಯಾಗಿ ಕಾಲ ಕಳೆದೆ. ಹಗಲಿನ ಹೆಚ್ಚು ಸಮಯ ಅವರ ಆದೇಶದಂತೆ ಚಿತ್ರರಚನೆ. ಅವರೇ ಡ್ರಾಯಿಂಗ್ ಪೇಪರು, ಡ್ರಾಯಿಂಗ್ ಪೆನ್ಸಿಲ್, ರಬ್ಬರ್, ಕಲರ್ ಬಾಕ್ಸ್, ಬ್ರಷ್ ಎಲ್ಲ ತೆಗೆದುಕೊಟ್ಟರು. ಅವರ ಬಾಡಿಗೆ ಮನೆಯ ವಿಶಾಲವಾದ ಹಜಾರದ ಗೋಡೆಯಮೇಲೆ ಕರ್ನಾಟಕ ಶೈಲಿಯ ರಾಮಪಟ್ಟಾಭಿಷೇಕದ ದೊಡ್ಡಪ್ರಮಾಣದ ಚಿತ್ರ, ರಾಜರಾಜೇಶ್ವರಿ ಚಿತ್ರ, ರವಿವರ್ಮನ ಚಿತ್ರಗಳು, ಗೋಡೆಯಮೇಲೆ ತೂಗಹಾಕಿದ್ದವು. ಅವರ ತಂದೆ ಮಂಜಯ್ಯನವರ ಕಪ್ಪು ಬಿಳುಪು ಎನ್‌ಲಾರ್ಜ್‌ಮೆಂಟ್ ಒಂದಿತ್ತು. ಇದನ್ನು ಪೆನ್ಸಿಲಿನಲ್ಲಿ ಬರಿ, ನೋಡೋಣ. ಎಂದರು ಒಪ್ಪೊತ್ತಿನಲ್ಲಿ ಯಥಾವತ್ತಾಗಿ ರೇಖಿಸಿ. ಪೇಡಿಂಗ್ ಕೊಟ್ಟು ತೋರಿಸಿದೆ. ಮೆಚ್ಚಿಕೊಂಡು, ರಾಮಪಟ್ಟಾಭಿಷೇಕ ಚಿತ್ರಿಸಲು ಕೋರಿದರು. ಇದನ್ನು ಮೊದಲು ರೇಖಿಸಿಕೊಂಡು, ಬಣ್ಣ ತುಂಬಲು ವಾರದ ಮೇಲೆ ಹಿಡಿಯಿತು. ಹೀಗೆಯೇ, ಅವರ ಮನೆಯಲ್ಲಿ ಇದ್ದಷ್ಟು ದಿನವೂ ಅವರ ಉತ್ತೇಜನಪಡೆದು ಚಿತ್ರರಚನೆಯಲ್ಲಿ ಕೈಪಳಗಿಸಿಕೊಂಡೆ.

ಅನೇಕ ವರ್ಷದ ಆಮೇಲಿನ ಮಾತು. ನನ್ನ ದೊಡ್ಡಪ್ಪ ತೀರಿಕೊಂಡಮೇಲೆ ನನ್ನ ಅಣ್ಣ, ಅವರ ದತ್ತು ಪುತ್ರ ದೇವರಮನೆ ಉಸ್ತುವಾರಿ ನೋಡಿಕೊಳ್ಳುತ್ತಿದ್ದ. ಶ್ರೀಕಂಠಣ್ಣಯ್ಯ ಮೇಲೆ ಉಲ್ಲೇಖಿಸಿದ ಎರಡು ಮಿನಿಯೇಚರ್ ಚಿತ್ರಗಳ ಮೇಲಿನ ವ್ಯಾಮೋಹವನ್ನು ತೊರೆದಿರಲಿಲ್ಲ. “ಇವು ಇಲ್ಲಿ ಇರುವುದು ಸರಿಯಲ್ಲ, ಇದಕ್ಕೆ ಯೋಗ್ಯಸ್ಥಳ ಬೇರೆ ಇದೆ ನನಗೆ ಕೊಟ್ಟುಬಿಡು, ಅವುಗಳ ರಕ್ಷಣೆ ನನ್ನ ಭಾರ” ಎಂದು ನನ್ನ ಅಣ್ಣನಿಂದ ಆ ಚಿತ್ರಗಳನ್ನು ಕಸಿದುಕೊಂಡೇಬಿಟ್ಟರು.

ಆ ಚಿತ್ರಗಳು ಕೆಲವು ವರ್ಷ ಆದರೂ ಅವರ ಮನೆಯಲ್ಲೆ ಇದ್ದಿರಬೇಕು. ಯೋಗ್ಯಸ್ಥಳ ಯಾವುದು ಎಂದು ಚಿಂತಿಸುತ್ತಾ ಇದ್ದರೋ ಏನೋ. ಮೈಸೂರು ಜಗನ್‌ಮೋಹನ ಅರಮನೆಯ ಒಂದು ಪಾರ್ಶ್ವದಲ್ಲಿ ಮಹರಾಜರು ಚಿತ್ರಶಾಲೆ ಒಂದನ್ನು ವ್ಯವಸ್ಥೆ ಮಾಡಿದ್ದರಷ್ಟೆ ಶ್ರೀಕಂಠಣ್ಣಯ್ಯ ಆ ಚಿತ್ರಗಳನ್ನು ಅಲ್ಲಿಗೆ ರವಾನಿಸಿದರು.

ನನ್ನ ಚಿತ್ರಕಲಾ ಹವ್ಯಾಸಕ್ಕೆ ಶ್ರೀಕಂಠಣ್ಣಯ್ಯ ಹೊಯ್ತೀರು ಎರೆದರು. ಕಲಾಭಿಮಾನಿಗಳ ಕಣ್ಣಿಗೆ ಬೀಳದೆ ಕತ್ತಲು ಕೋಣೆಯಲ್ಲಿ ಅಡಗಿದ್ದ ಕರ್ನಾಟಕ ಚಿತ್ರಕಲೆಯ ಶ್ರೇಷ್ಠ ಮಾದರಿಗಳನ್ನು ಯೋಗ್ಯ ಸ್ಥಳಕ್ಕೆ ಸೇರಿಸಿದರು.

ಇದಲ್ಲವೆ ನಿಜವಾದ ಕಲಾಭಿಮಾನ !

ಶ್ರೀಕಂಠಣ್ಣಯ್ಯ ಅಷ್ಟೇ ಪ್ರಮಾಣದಲ್ಲಿ ನಿಜವಾದ ಸಾಹಿತ್ಯಾಭಿಮಾನಿಯೂ ಆಗಿದ್ದರು. ಬಿ. ಎಂ. ಶ್ರೀಯವರ ಸಾಹಚರ್ಯದ ಪ್ರಭಾವ ಇರಬಹುದು. ಈ ಕುರಿತು ಬೇರೆಯೇ ಹೇಳಬೇಕು.



ಶ್ರೀ

ನನ್ನ ದೊಡ್ಡಪ್ಪನವರು

ಎಸ್. ನಾಗರಾಜು ಎಂ. ಎ.

ಸಕಲೇಶಪುರದ ಶ್ರೀಕಂಠೇಯ್ಯನವರನ್ನು ನಾವೆಲ್ಲರೂ “ಶ್ರೀಕಂಠೇಯ್ಯ” ಎಂದೇ ಕರೆಯುತ್ತಿದ್ದೆವು. ನಮ್ಮ ತಂದೆಯವರ ದಾಯಾದಿಗಳ ಪೈಕಿ ವಯಸ್ಸು, ವಿದ್ಯೆ, ಅಭಿಮಾನ, ವಿದ್ವತ್ತು, ವಾತ್ಸಲ್ಯ ಇತ್ಯಾದಿ ವಿಷಯಗಳಲ್ಲಿ ಅವರು ಅಣ್ಣನಾಗಿದ್ದರು. ದಿ|| ಹಿರಣ್ಣಯ್ಯನವರು ಇವರಿಗಿಂತಲೂ ಹಿರಿಯವರಾಗಿದ್ದರೂ ಅವರನ್ನು “ಪುಟ್ಟಣ್ಣ” ಎಂದೇ ಕರೆಯುತ್ತಿದ್ದರು. ಹಾಗೆಯೇ ಎಂಟಣ್ಣ, ಸೀತಣ್ಣ ಮುಂತಾದವರಿದ್ದರೂ, ಆತ್ಮೀಯತೆ, ಬಡವನಾಗಲಿ, ಬಲ್ಲಿದನಾಗಲಿ ಮಾಡುಕೊಂಡುಹೋಗಿ ಯೋಗಕ್ಷೇಮವನ್ನು ವಿಚಾರಿಸುವ ಸೌಜನ್ಯತೆ ಇವುಗಳು ಉಳಿದವರಿಗಿಂತ ಹೆಚ್ಚಾಗಿ ಇವರಲ್ಲಿ ಎದ್ದು ಕಾಣುತ್ತಿದ್ದುದರಿಂದ ಮಗಳಿ ಕಾಳಪ್ಪನವರ ವಂಶದಲ್ಲಿ “ಅಣ್ಣಯ್ಯ” ಎಂಬ ಬಿರುದಿಗೆ ಇವರೊಬ್ಬರೇ ಪಾತ್ರರಾಗಿದ್ದರು. ನಮ್ಮ ಅಜ್ಜನವರಾದ ದಿ|| ಮೆಕ್ಕಟರಾಮಯ್ಯನವರನ್ನು “ಅಣ್ಣಯ್ಯ” ಎಂದು ಕರೆಯುತ್ತಿದ್ದರೂ, ಹೆಸರಿನ ಜೊತೆಯಲ್ಲಿ ಅಣ್ಣಯ್ಯ ಎಂದು ಸೇರಿಸಿ ಕರೆಯುತ್ತಿದ್ದುದು “ಶ್ರೀಕಂಠೇಯ್ಯ” ನವರೊಬ್ಬರನ್ನೇ.

ವೃತ್ತಿಯಲ್ಲಿ ನ್ಯಾಯವಾದಿಗಳಾಗಿದ್ದರೂ, ಇತಿಹಾಸ, ಕಲೆ, ಪತ್ರಿಕೋದ್ಯಮ, ಜ್ಯೋತಿಷ್ಯ, ನಾಟಕ, ಸಾಹಿತ್ಯ, ವೇದಾಂತ, ವಿಗೋಳ ವಿಜ್ಞಾನ ಇತ್ಯಾದಿಗಳಲ್ಲಿ ಸಾಕಷ್ಟು ಪರಿಚಯವುಳ್ಳವರಾಗಿದ್ದರು. ಅದರಲ್ಲೂ ಇತಿಹಾಸವೆಂದರೆ ಪಂಚಪ್ರಾಣ. ವಕೀಲರಾಗಿದ್ದರೂ ಇತಿಹಾಸಕ್ಕೆ (ಅದರಲ್ಲೂ ಚಿತ್ರದುರ್ಗದ ಚರಿತ್ರೆಗೆ) ಜೀವನದುದ್ದಕ್ಕೂ ಶ್ರಮಿಸಿದ ದಿ|| ಹುಲ್ಲೂರು ಶ್ರೀನಿವಾಸ ಜೋಯಿಸರನ್ನು ಈ ಸಂದರ್ಭದಲ್ಲಿ ನಾನು ಜ್ಞಾಪಿಸಿಕೊಳ್ಳುತ್ತಿದ್ದೇನೆ.

ಮೊಕದ್ದಮೆಗಳಲ್ಲಿ ವಾದಿಸುವುದಕ್ಕಾಗಿ ಅವರು ಆಗಾಗ್ಗೆ ಬೇರೆ ಉರುಗಳಿಗೆ ಹೋಗಿಬರಬೇಕಾಗುತ್ತಿತ್ತು. ಆಗ ಆಲ್ಲಿ ಬಿಡುವು ದೊರೆತರೆ, ಆ ಉರಿನ ಇತಿಹಾಸದ ಬಗ್ಗೆ ತಿಳಿದುಕೊಳ್ಳುತ್ತಿದ್ದರು. ಹಾಗೆಯೇ ದೇವಾಲಯ, ಕೋಟೆ ಬೆಟ್ಟ, ಗುಹೆ ಮುಂತಾದ ಸ್ಥಳಗಳಿಗೆ ಭೇಟಿ ನೀಡಿ ತಾವೆ ಗುರುತು ಮಾಡಿಕೊಳ್ಳುತ್ತಿದ್ದರು, ಒಮ್ಮೆ ಬಳ್ಳಾರಿಗೆ ಯಾವುದೋ ಕೇಸಿಗಾಗಿ ಹೋಗಿದ್ದರು. ಆಗ ಒಂದು ಭಾನುವಾರ ವಾಹನ ಸೌಕರ್ಯ ಮಾಡಿಕೊಂಡು ಹಂಪೆಯ ಗಂಹೆಗಳನ್ನು ನೋಡಲು ಹೋಗಿದ್ದರಂತೆ. ಅಲ್ಲಿನ ಗುಹೆಯೊಂದರಲ್ಲಿ ಶ್ರೀಮದ್ವಿದ್ಯಾಶಂಕರರ ವಿಗ್ರಹವೊಂದನ್ನು ಕಂಡರಂತೆ. ಶ್ರೀ ವಿದ್ಯಾಶಂಕರರು ಶ್ರೀ ಮದ್ವಿದ್ಯಾರಣ್ಯರ ಪರಮ ಗುರುಗಳಾಗಿದ್ದವರು. ಕೂಡಲೇ ಹೊಸಪೇಟೆಗೆ ಬಂದು ಫೋಟೋಗ್ರಾಫರನ್ನು ಸ್ವಾಂಟ್ ಕ್ಯಾಮರಾದೊಡನೆ ಕರೆದುಕೊಂಡು ಹೋಗಿ ಅದರ ಫೋಟೋ ತೆಗೆಸಿಕೊಂಡು ಬಂದರಂತೆ. ಬೆಂಗಳೂರಿಗೆ ಬಂದ ಮೇಲೆ ಅದನ್ನು ಬ್ಲಾಕ್ ಮಾಡಿಸಲು ಕೊಟ್ಟಾಗ ಅದು (ಫೋಟೋ) ಸರಿಯಾಗಿಲ್ಲವೆಂದು ತಿಳಿಸಿದಾಗ ತನ್ನ ಪ್ರಯತ್ನವು ವ್ಯರ್ಥ ವಾಯಿತಲ್ಲ ಎಂದು ಪೇಚಾಡಿದರಂತೆ. ಅಂತಹ ಕಳಕಳಿಯಿತ್ತು ಅವರಿಗೆ ಇತಿಹಾಸದ ಬಗ್ಗೆ. ತಾವು ಸಂಗ್ರಹಿಸಿದ ಮಾಹಿತಿಗಳ ಬಗ್ಗೆ ಬೆಂಗಳೂರಿಗೆ ಬಂದಮೇಲೆ ಎಫಿಗ್ರಾಫಿಯಾ ಕರ್ನಾಟಕ, ಎಫಿಗ್ರಾಫಿಯಾ ಇಂಡಿಕಾ, ಅರ್ಮಿಯೋಲಾಜಿಕಲ್ ಮ್ಯಾಗಜೀನ್, ಮೈಸೂರು ಗೆಜೆಟಿಯರ್ ಮುಂತಾದ ಗ್ರಂಥಗಳಲ್ಲಿ ಏನಾದರೂ ಸಿಕ್ಕಬಹುದೆಂದು ಹುಡುಕಾಡುತ್ತಿದ್ದರು. ನಂತರ ಅದರ ಮೇಲೆ ಬಂದು ಸಂಶೋಧನಾತ್ಮಕ, ವಿಮರ್ಶಾತ್ಮಕವಾದ ಲೇಖನವನ್ನು ಬರೆದು ಮಿಥಿಕ್ ಸೊಸೈಟಿಯ ಜರ್ನಲ್‌ನಲ್ಲಿ ಪ್ರಕಟಿಸುತ್ತಿದ್ದರು. ಈ ಜರ್ನಲ್‌ನ ಸಂಪಾದಕತ್ವವನ್ನೂ ತಾವೇ ವಹಿಸಿಕೊಂಡಿದ್ದರು.

ಕಾಲಸೋವಿನಿಂದಾಗಿ ಅವರು ಮನೆಯಿಂದ ಹೊರಗೆ ಓಡಾಡಲು ಆಗದಿದ್ದಾಗಲೂ, ನಾನು ಅವರನ್ನು ಕಾಣಲು ಹೋದಾಗಲೆಲ್ಲಾ, ನನಗೆ ಇತಿಹಾಸದ ಬಗ್ಗೆ ತಿಳಿಸಿಕೊಡುತ್ತಿದ್ದರು. ನನ್ನ ತಂದೆಯವರಿಂದ (ದಿ|| ಎಸ್. ಎಂ. ಸೀತಾರಾಮಯ್ಯ ನವರು) ನನಗೆ ಇತಿಹಾಸದಲ್ಲಿ ಆಸಕ್ತಿಯ ಬೀಜವು ಬಿತ್ತಲ್ಪಟ್ಟಿದ್ದು, ದೊಡ್ಡಪ್ಪನವರಿಂದ ಅದು ಜಿಗುರತೊಡಗಿತು. ಸರಿ, ನಾನೂ ಅವರನ್ನು ಕಂಡಾಗಲೆಲ್ಲಾ ಇತಿಹಾಸದ ವಿಷಯವಾಗಿಯೇ ಕೇಳತೊಡಗಿದೆ.

ಹಾಗೇ ಅಸ್ವಸ್ಥರಾಗಿದ್ದಾಗಲೂ ಶ್ರೀ ಶಂಕರ ಭಗವತ್ಪಾದರ ಬಗ್ಗೆ ಕಾಲ ದೇಶಗಳನ್ನು ಕುರಿತಂತೆ ಒಂದು ಸೊಗಸಾದ ಪ್ರಭಂದವನ್ನು ಮಕ್ಕಳ ಕೈಯಲ್ಲಿ ಬರೆಸಿ ಪ್ರಕಟಿಸುವಂತೆ ಮಾಡಿದರು. ಇದಕ್ಕೆ ಕಂಚೇ ಶ್ರೀ ಕಾಮಕೋಟಿ ಜಗದ್ಗುರುಗಳಿಂದ “ಐತಿಹಾಸಿಕ ರತ್ನ” ಎಂಬ ಬಿರುದೂ ನೀಡಲ್ಪಟ್ಟಿತು. ಅದನ್ನು ಶ್ರೀ ಶ್ರೀಗಳ ಪರವಾಗಿ ಮಠದ ಏಜಂಟರುಗಳು ಬೆಂಗಳೂರಿಗೆ ದಯಮಾಡಿಸಿ, ಅವರ ಮನೆಯಲ್ಲಿಯೇ ಆಯ್ದ ಗಣ್ಯವ್ಯಕ್ತಿಗಳ ಸಮ್ಮುಖದಲ್ಲೇ, ಸ್ವಹಸ್ತದಿಂದ ಸುವರ್ಣಪದಕ ರುದ್ರಾಕ್ಷ ಮಾಲೆ ಹಾಗೂ ಶ್ರೀಮುಖದೊಡನೆ ಅನುಗ್ರಹಿಸಿದರು.

ಇಂತಹ ಸಾಹಸೀ ಮನೋಭಾವದ ಶ್ರದ್ಧಾವಂತರಾದ ನಮ್ಮ ದೊಡ್ಡಪ್ಪನವರು ರತ್ನಪ್ರಾಯವೇ ನಿಜ. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಭಕ್ತೃಹರಿಯ ನಿಃತಿ ಶತಕದ ವಾಕ್ಯವೊಂದನ್ನು ನೆನಪಿಗೆ ತಂದುಕೊಳ್ಳುತ್ತಿದ್ದೇನೆ. “ಪರಿವರ್ತಿನಿ ಸಂಸಾರೇ ಮತಃ ಕೋವಾ ನ ಜಾಯತೇ | ಸಜಾತೋ ಯೇನ ಜಾತೇನ ಯಾತಿ ವಂಶಃ ಸಮುನ್ಮತಿಮ್” ಎಂಬುದು. ಅಂದರೆ, ಸುತ್ತುತ್ತಿರುವ ಸಂಸಾರ ಚಕ್ರದಲ್ಲಿ ಮೃತನಾದವನು ಯಾವನು ತಾನೇ ಪುನಃ ಹುಟ್ಟುವುದಿಲ್ಲ. ಆದರೆ, ಯಾರ ಜನ್ಮದಿಂದ ವಂಶವು ಉನ್ನತಿಗೆ ಏರುತ್ತದೆಯೋ ಅಂಥವನೇ “ಹುಟ್ಟಿದ” ಎಂಬ ಶಬ್ದಕ್ಕೆ ಅರ್ಹನಾಗುತ್ತಾನೆ.

ಹೀಗೆ ತಮ್ಮ ಬದುಕನ್ನು ಸಾರ್ಥಕವನ್ನಾಗಿ ಮಾಡಿಕೊಂಡು ನನಗೆ ವೈಯುಕ್ತಿಕವಾಗಿ ತೀರ್ಥರೂಪ ಸಮಾನರೂ, ಹಿತಚಿಂತಕರೂ, ನನ್ನ ಜೀವನದ ಮಾರ್ಗದರ್ಶಿಗಳೂ, ಪೇದಾಂತ ಹಾಗೂ ಇತಿಹಾಸದಲ್ಲಿ ಗುರುಗಳೂ ಆದ, ನಮ್ಮ ವಂಶಕ್ಕೆ ರತ್ನ ಸದೃಶರಾದ “ಐತಿಹಾಸಿಕ ರತ್ನ” “ಶ್ರೀಶಂಕರಣ್ಯ” ನವರನ್ನು ಸ್ಮರಿಸುತ್ತೇನೆ.



ಕರ್ನಾಟಕ

(3)

(2)

Enchanted

|| ಸಿರಿಗನ್ನಡಂ ಬಾಳ್ ||

|| ಸಿರಿಗನ್ನಡಂ ಗೆಲ್ಲೆ ||

ಭವ್ಯ ಪರಂಪರೆಯ ಸಂಕೀರ್ತ ಕರ್ನಾಟಕ ಪ್ರಾಕೃತಿಕ ಹಾಗೂ ಸಾಂಸ್ಕೃತಿಕ ಸಂಪತ್ತಿನ ಅಗರ ಕಲಾ ಸರಸ್ವತಿ ನೆಲೆಸಿರುವ ಪ್ರಣ್ಯ ಭೂಮಿಕೆ ಎರಡು ಸಹಸ್ರ ವರ್ಷಗಳಿಗೂ ಮೀರಿದ ವೈಭವಯುತ ಇತಿಹಾಸವುಳ್ಳ ಪ್ರಣ್ಯ ಭೂಮಿ ಇಂತಹ ಪವಿತ್ರ ಭೂಮಿಯ ಭಾಷೆ ಕನ್ನಡ. ಇದೊಂದು ಕಾವ್ಯ ಭಾಷೆ. ಇದರ ಪುನರುತ್ಥಾನವೇ ನಮ್ಮ ತಪಸ್ಸು ಕನ್ನಡನಾಡು ತನ್ನ ಭವ್ಯ ಪರಂಪರೆಯನ್ನುಳಿಸಿಕೊಳ್ಳಲು ಕರ್ನಾಟಕ ಸರ್ಕಾರವು ಹಲವಾರು ಯೋಜನೆಗಳನ್ನು ಕೈಗೊಂಡಿದೆ. ಈ ಕಾರ್ಯಕ್ರಮಗಳು ಕನ್ನಡ ಅಭಿವೃದ್ಧಿ ಹಾಗೂ ಸಾಹಿತ್ಯ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಚಟುವಟಿಕೆಗಳನ್ನು ಕುರಿತು ರೂಪಿಸಿರುವಂಥವು.

ಕನ್ನಡ ಅಭಿವೃದ್ಧಿ : ಕನ್ನಡವನ್ನು ಆಡಳಿತದ ಎಲ್ಲ ಹಂತಗಳಲ್ಲಿಯೂ ಪರಿಣಾಮಕಾರಿಯಾಗಿ ಬಳಕೆಗೆ ತರಲು ಸರ್ಕಾರ ಕೈಗೊಂಡಿರುವ ಯೋಜನೆಗಳು,

- * ಸರ್ಕಾರದ ಅಧಿಕಾರಿಗಳಿಗೆ, ನೌಕರರಿಗೆ ತಮ್ಮ ದೈನಂದಿನ ಆಡಳಿತ ವ್ಯವಹಾರದಲ್ಲಿ ಕನ್ನಡವನ್ನು ಸಮರ್ಥವಾಗಿ ಬಳಸಲು ಆರು ದಿನಗಳ ಕಾರ್ಯ ಶಿಬಿರ.
- * ಕನ್ನಡ ಬಾರದ ಸರ್ಕಾರಿ ಅಧಿಕಾರಿಗಳಿಗೆ, ನೌಕರರಿಗೆ ಅಂಜಿ ಮೂಲಕ ಕನ್ನಡ ಕಲಿಸುವ ಒಂದು ವರ್ಷದ ಯೋಜನೆ.
- * ಸಾರ್ವಜನಿಕ ಉದ್ದಿಮೆಗಳ ಕನ್ನಡ ಸಿಬ್ಬಂದಿಗೆ ಸ್ಥಳೀಯ ಸಂಘ ಸಂಸ್ಥೆಗಳ ಸಹಾಯದಿಂದ ಕನ್ನಡ ಕಲಿಸುವ ಆರು ತಿಂಗಳ ಯೋಜನೆ,
- * ನೆರೆ ರಾಜ್ಯಗಳ ವಿಶ್ವವಿದ್ಯಾಲಯಗಳಲ್ಲಿ ಕನ್ನಡ ಸಂಶೋಧನೆಯಲ್ಲಿ ತೊಡಗಿರುವ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಶಿಷ್ಯವೇತನ
- * ಕನ್ನಡ ಭಾಷೆಯನ್ನು ಆಡಳಿತ ಭಾಷೆಯಾಗಿ ಸಮರ್ಥವಾಗಿ ಬಳಸಲು ಪ್ರತಿ ಇಲಾಖೆಗೂ ತನ್ನದೇ ಆದ ಪರಿಭಾಷಿಕ ಶಬ್ದಕೋಶ, ಕೈಪಿಡಿ, ಸಿವಿಲ್ ಸೇವ ನಿಯಮಾವಳಿ, ಆರ್ಥಿಕ ಸಂಹಿತೆ, ಖಜಾನೆ ಸಂಹಿತೆ, ಮುಂತಾದ ಆಡಳಿತ ಸಾಹಿತ್ಯದ ಗರಿಷ್ಠರಣ.
- * ಕನ್ನಡ ಭಾಷೆಯಲ್ಲಿ ಭಾರತದ ಸಂವಿಧಾನ, ರಾಜ್ಯ ಅಧಿನಿಯಮಗಳು, ಕಾನೂನು ಪುಸ್ತಕಗಳು ಮುಂತಾದವುಗಳ ಪ್ರಕಟನೆ
- * ಸರ್ಕಾರಿ ಇಲಾಖೆಗಳ ಇಂಗ್ಲಿಷ್ ಬೆರಳಚ್ಚು ಗಾರರಿಗೆ ಹಾಗೂ ಶೀಘ್ರಲಿಪಿಗಾರರಿಗೆ ಕನ್ನಡ ಬೆರಳಚ್ಚು ಹಾಗೂ ಶೀಘ್ರಲಿಪಿಯಲ್ಲಿ ತರಬೇತಿ.
- * ನಿರುದ್ಯೋಗಿ ಕನ್ನಡ ಬೆರಳಚ್ಚು ಗಾರರಿಗೆ "ಜಾಬ್ ಟೈಪಿಂಗ್" ಗಾಗಿ ಕನ್ನಡ ಬೆರಳಚ್ಚು ಯಂತ್ರ ಖರೀದಿಸಲು ಸಾಲದ ಸೆರವು.
- * ಹದವಿ ಮಟ್ಟದಲ್ಲಿ ಕನ್ನಡ ಮಾಧ್ಯಮ ತೆಗೆದುಕೊಂಡು ಓದುವ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ವಿಧ್ಯಾರ್ಥಿ ವೇತನ.
- * ಕೆಎಎಸ್, ಐಎಎಸ್, ಎಂಬಿಬಿಎಸ್, ಎಲ್‌ಎಲ್‌ಬಿ, ಮುಂತಾದ ಪರೀಕ್ಷೆಗಳಲ್ಲಿ ಕನ್ನಡವನ್ನು ಬಳಸಿ ಉತ್ತೀರ್ಣ ರಾದವರಿಗೆ ಬಹುಮಾನ.
- * ಶ್ರೀ ಸಾಮಾನ್ಯರಿಗೆ ಅರ್ಥವಾಗುವಂಥ ಸರಳ ಆಡಳಿತ ಕನ್ನಡ ಭಾಷೆಯ ಬಳಕೆಗಾಗಿ ಕನ್ನಡ ಭಾಷಾಂತರ ಸರಳೀಕರಣ ಸಮಿತಿ.
- * ಕನ್ನಡ ಭಾಷೆಯನ್ನು ಆಡಳಿತ ಭಾಷೆಯಾಗಿ ಅನುಷ್ಠಾನಕ್ಕೆ ತರಲು ಕನ್ನಡ ಕಾವಲು ಸಮಿತಿ.

ಸಾಹಿತ್ಯ ಮತ್ತು ಸಂಸ್ಕೃತಿ ಚಟುವಟಿಕೆಗಳು :

ಕರ್ನಾಟಕ ಸರ್ಕಾರದ ವತಿಯಲ್ಲಿ ಸ್ಥಾಪಿತವಾಗಿರುವ ವಿವಿಧ ಅಕಾಡೆಮಿಗಳಾದ ಕರ್ನಾಟಕ ಸಾಹಿತ್ಯ ಅಕಾಡೆಮಿ, ಸಂಗೀತ ನೃತ್ಯ ಅಕಾಡೆಮಿ, ನಾಟಕ ಅಕಾಡೆಮಿ, ಲಲಿತಕಲಾ ಅಕಾಡೆಮಿ, ಜಾನಪದ ಮತ್ತು ಯಕ್ಷಗಾನ ಅಕಾಡೆಮಿ ಮತ್ತು ಉರ್ದು ಅಕಾಡೆಮಿಗಳು ಸಾಹಿತ್ಯ ಮತ್ತು ಕಲೆಯ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಶ್ರಮಿಸುತ್ತಿವೆ.

ಪುರಾಣ ಮತ್ತು ಜಗತ್ಪ್ರಸಿದ್ಧ ಜನಪ್ರಿಯ ಗ್ರಂಥಗಳ ಪ್ರಕಟಣೆಗೆ ಧನಸಹಾಯ, ಕನ್ನಡ ಸಾಹಿತ್ಯ ಪರಿಷತ್ತು ಮುಂತಾದ ಸಂಘ ಸಂಸ್ಥೆಗಳಿಗೆ ಆರ್ಥಿಕ ಪ್ರೋತ್ಸಾಹ ಸಾಂಸ್ಕೃತಿಕ ಕಾರ್ಯಕ್ರಮಗಳ ಅಂಗವಾಗಿ ಕಲಾವಿದರಿಗೆ ಪ್ರೋತ್ಸಾಹ ಕಲಾವಿದರಿಗೆ ಗೌರವ ಧನ. ಮಾಸಾಶನ, ಅಶಕ್ತ ಕಲಾವಿದರಿಗೆ ವೈದ್ಯಕೀಯ ಸೆರವು ಗಣನೀಯ ಸೇವೆಗೈದ ಕಲಾವಿದರಿಗೆ ರಾಜ್ಯೋತ್ಸವ ಪ್ರಶಸ್ತಿ ಇವೇ ಮುಂತಾದವುಗಳು ಸರ್ಕಾರ ಹಾಗೂ ಅಕಾಡೆಮಿಗಳಿಂದ ನಡೆಯುತ್ತಿರುವ ಚಟುವಟಿಕೆಗಳು. ನಮ್ಮ ನಾಡ ನುಡಿ. ಕಲೆ, ಸಂಸ್ಕೃತಿ ಪರಂಪರೆಗಳ ಪುನಃ ಜೀತನಕ್ಕಾಗಿ ನಾವೆಲ್ಲ ಒಂದಾಗಿ ದುಡಿಯೋಣ.

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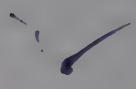
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